DIVINE HEALING TODAY

(Hebrews 13:8)

REV. JOHN W. SPROUL

Divine Healing Today

HEBREWS XIII:8

Including life story, "That's It" (to the Glory of God),
Testimony of *John W. Sproul*, Ex-soldier Evangelist

Sermons and addresses as delivered in the
"Glory Barn"

The Bible on "Divine Healing" vs. Modern
Cults.

JOHN W. SPROUL,
Pittsburgh, Pa.

HADDON CRAFTSMEN
Camden, N. J.

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Order from
JOHN W. SPROUL
6938 Thomas Boulevard, Pittsburgh, Pa.
Price postpaid, $1.10.

To All The Afflicted

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INTRODUCTION

DIVINE HEALING is not new. It is as old as Christianity, as old as the Old Testament, and the story of the Fall—as old as sin,

> "which brought death into the world
> and all our woe!"

Every branch of the modern Christian church, in its earlier period, believed in and practised Divine Healing. If the present leaders of these sects do not now welcome 'the whole counsel of God' which, as every open-minded Bible reader knows, includes Divine Healing,—it is because they have ceased to accept the "faith of the fathers."

Is it not a tragedy that so large a section of the nominal Christian church has drifted so far from the "Christianity" of Christ and the apostles that the Spirit-taught preacher today who dares to offer Jesus, as Savior, Sanctifier, and Healer, to the spiritually-starved multitudes, is accused of introducing a "novelty"?

But so weary are these unshepherded multitudes of listening to an emasculated "gospel" that the preacher of the diluted—substitute—for the full gospel, is left to preach to empty benches; and yet the messages that make up the chapters of this little volume, *Divine Healing Today,* have been delivered to audiences that taxed, and then overflowed the largest tabernacles.

The author claims no exceptional ability as a preacher of the truth, nor does he flatter himself that he has any unusual insight into the Scriptures and God's revelation to mankind; any success that has crowned his humble efforts to win souls, and to point the afflicted to the Great Physician—since God graciously saved him, and marvellously healed his sadly broken body, and then called him—simply to repeat what the Divine Spirit had whispered to him—he knows is wholly due to his absolute loyalty to the full gospel, which includes the healing of the body, as well as pardon, peace, purity, and overcoming power for the soul!

Books by the score on this subject are already available, and there might seem to be no need for another one; but the cordial reception that was accorded his *Testimony*—which has already sold into the hundreds of thousands of copies—has confirmed the author in the belief that God would have him issue a more complete "life story," and to include a more adequate summary of the teaching of the Word of God, concerning physical healing. He feels that it is unfair to those he leaves behind, after the few brief weeks of an evangelistic campaign, not to make available to them a more comprehensive, and permanent treatment of the truth of Divine Healing, which they have been led to embrace, but with which they need to familiarize themselves by further study. Naturally they have a right to look to the one who has first brought this truth to their attention, for guidance into a deeper knowledge of it.

The author realizes that, while others may have dealt more competently with the theme, their books

may not be discovered by those who need them—when they need them.

A second purpose will also be subserved by this book: daily those who are led into the truth about Divine Healing are seeking some means of extending the knowledge of the truth, that has become so precious to themselves—to distant friends; *Divine Healing Today* will meet this long-felt want.

Modern "cults" are now cursing the church. The true saint of God is fearful that Divine Healing is but another name for "Christian Science" (falsely so-called); a chapter of the present volume is devoted to an absolute proof of the antichristian and unbiblical nature of this faith-destroying heresy. What God's Holy Word teaches, and the positively contradictory assertions of "Science" are placed side by side, for the guidance of those who may not have the leisure to investigate for themselves, but who need to "prove all things" so that they may obey the apostolic command, "Hold fast that which is good."

Chapter I

LIFE STORY

OUTLINE OF LIFE STORY

Cleveland Press

Sproul is 33, was born in Pittsburgh, and is a native of the Smoky City.

When the call to arms came in 1917 he answered it.

In France he was gassed and lay near death for weeks, he says.

Fourteen operations were performed on him.

When he came out of the army he could not speak. His whole body was afflicted with disease that caused him to "take spells and fall often." He went to his home.

* * * *

He was given a permanent disability slip by the army after the intervention of the late Senator Boise Penrose of Pennsylvania.

He said he had given up all hope until he finally decided to become an evangelist.

He did and soon as he put all his faith in Jesus, he says, all his afflictions left him, he recovered his speech and was a well man.

"I had scoffed, too, at these evangelists," says Sproul, "just as some of my audiences do today until they are shown the way."

* * * *

Sproul, while ill, was given vocational training, attending Pittsburgh University and Carnegie Tech, but was asked to leave both institutions after three years because of his "spells" and his inability to talk.

When he became well, however, (Army doctors pronounced him cured, he says) he went back to his old job in the auditing department of the Pennsylvania Railroad.

Then he became divisional credit man for Horne's department store in Pittsburgh.

* * * *

Sproul here began to do a little religious work.

In the first year, 1923, while working, he traveled 12,800 miles and addressed 1,000,000 people in his spare time, he says.

He finally decided to give all his time to it when a man died before Sproul, who had been asked to come to his spiritual aid, could leave work to see him.

NEWSPAPER ANNOUNCEMENT OF JOHN W. SPROUL'S MIRACULOUS HEALING

Pittsburgh Post, October 19, 1921.

John Sproul Can Talk Again; Gassed Soldier Recovers Voice After Praying With Evangelists

Physicians Said He Would Never Speak

ATTRIBUTES CURE TO FAITH

"John Sproul can talk!"

This simple statement was passed by many in the City-County building yesterday where officials and politicians swarm and every time it was passed it carried a sensation. Most everyone knows Sproul—a world-war veteran who has been a mute since being gassed in France and whose case had baffled the best medical skill. Monday, he slipped down to Sheridan, con-

sulted and then prayed with Evangelist Bosworth, who is holding a revival there, and a few minutes later his voice came back.

Sproul is an intimate associate of the mayor's secretary, Ben F. Anderson, therefore his wide acquaintance with many about the hall, and therefore the sensation to politicians and others who had been accustomed to his futile efforts to make himself understood, when they heard he could talk. Calloused, practical, materialistic men in public life had no answer when E. E. Hunt, assistant to Mr. Anderson, announced to a group: "Men, we are witnessing a miracle."

Defied Physicians

Sproul had arrived as Hunt talked. There were tears of happiness in his eyes as he declared he was constantly thanking God for the sudden recovery of his voice. It was there, strong and normal. It was a joy to use it after three years of silence, he declared. Incidentally the evangelist who had been little heard of about the City-County building, entered a new fame as divine healers.

Sproul's case defied many physicians and specialists and had been pronounced hopeless by Washington authorities. He was gassed almost to the point of death, but he showed some signs of life when carried from the field and was turned over to a young French physician for experimental purposes. This physician had a new idea for treating gas victims, and as Sproul's

condition was such as it could be made no worse, he was made a scientific subject.

For weeks he breathed and was nourished through a tube inserted at the collar bone. And he lived contrary to the opinion of many army surgeons who were watching the experiment.

After a long time spent in hospitals he returned to this country where he took up the battle against his affliction. Physician after physician was consulted by him, and finally, a few months ago, Secretary Anderson took him to Washington army headquarters. There the chief medical officer held out hope, and said that as soon as a cot could be prepared he would be taken to the hospital there.

Held No Hopes

A week later Sproul entered the hospital, where the most skilled specialists gave him their attention, but after 10 days he was permitted to return to Pittsburgh with every hope shattered, as they had told him they could do nothing for him.

On Monday he slipped down to Sheridan. He was told by the evangelist to have faith.

"If you have genuine faith in God, praise Him," the evangelist said, and after a moment of prayer, Sproul said his voice came to him.

"I thought I would strangle when it came back; but the joy of the thing, I am going to continue to praise God all my life. Why shouldn't I?" he concluded.

After recovering his voice the first person he spoke to was Mr. Anderson on the phone. When he said it was John Sproul talking Anderson replied "Get off the wire, you fakir, John Sproul can't talk"—which was true a few hours before.

Now the political hive about the City-County building has set aside all other discussions to talk about faith healing.

IN FRANCE

Arrived in France, March, 1918, at Saint Nazarre as a replacement, after several weeks we were sent from there to the field artillery camp at La Courtine. Here I became a member of the 147th Field Artillery. Shortly after, our company was sent to the Toule Sector and united to the Yankee Division; after a little time we went over to the Alsace Sector, and it was here that our regiment was made a part of the 32nd Division. Later we moved from this section to the Château-Thierry drive. On August 11, 1918, our guns were in position a little beyond Couen, near where Quentin Roosevelt's grave lies, near a ready-made farm. On this Sunday morning, August 11, the Germans threw one of the worst barrages I ever witnessed, destroying the rations and supplies, and making it necessary for a special detail to go back to the base quartermaster's to procure more rations and supplies. I was a sergeant at the time, and I was selected to go as sergeant with this special detail. There were six other men and myself; three drivers and three helpers, with three wagons, and we started back for the base quartermaster's. On the way, the driver of the first wagon, the lead team, became sick,

and it was necessary to leave him at one of the hospitals. I tied my private mount to the rear of the wagon, and started, taking charge of the team. We arrived at the base quartermaster's, and there procured the rations and supplies and started back to our outfit.

On the morning of Tuesday, August 13, when we were about to descend a hill overlooking our gun position, I heard an aëroplane over our heads, and we knew well what this meant. If "Jerry" were to see us, he would immediately send the range back, and it would not take very long to get rid of us, and so we decided not to go down the hill in train formation, but to go one at a time, taking one wagon down into our gun position, so the other two wagons stayed at the top of the hill in hiding while we started down. On coming down into the gun position we heard a shell burst some one hundred yards to the right of us, and we knew well what this meant, for "Jerry" had spied us, and was trying to find our range, for it was customary not to throw a shell along the road, if possible to avoid destroying the road. They would try to the right or to the left to find the range, and then all it was necessary to do was to swing the gun to the right or the left, and in that way get our position, and so we knew well, when we heard this shell burst to the right of us, that it wouldn't be very many minutes until "Jerry" would swing the guns on us. There was just a fraction of time until a shell burst so close to the wagon that it tore the spokes from the wheels, killing the private mount which I had tied to the rear of the wagon, and also the infantry boys who had climbed on the rear of the wagon to ride up to the front. In some way, unknown to myself and my

"Buddy," we jumped from the wagon and started for a trench which the infantry boys had dug some few weeks prior to our advancing to this position. It was impossible to get to the trench before another shell burst so close that it killed the team and threw us, by means of the concussion shell, flat on our faces in the mud and dirt. We lay there for some little time before we realized the position we were in, and then found that our limbs were all covered with mud. At first, we thought our limbs were blown off, but in a very short time we found it was only the dirt which had been thrown over our limbs.

GASSED

Then we realized that the whole valley was full of mustard gas. We tried to put on our gas masks, but it was impossible for the gas had gotten down into our throats and stomachs, causing us to vomit. It was impossible to keep the gas masks on, and so we just had to lie there quietly a few moments, trying to think what to do next. It was entirely impossible for us to stand upright, so the next thought which came to us was that we had best crawl over to the trench. The object in throwing the gas was to keep the men from lying on the ground. If we stood on our feet, we would possibly have been hit by flying pieces of shrapnel, so we crawled over to this trench which the infantry boys dug, and started over to the first-aid station, which was in a culvert along the roadside.

Upon arriving at the first-aid station, we were met by a second lieutenant and sergeant from the 109th Field Artillery, from Detroit, who demanded to know

if we were with the ration and supply wagon which had just come from the top of the hill. We replied we were, and they immediately ordered us placed under arrest, driving us ahead of them with our hands up, back to their gun position, where charges of neglect of duty were placed against us. The officer then took us over to our own outfit. Our Colonel had seen the whole affair, and he demanded to know the reason of our arrest. The officer told how they had seen us coming from the hill, and how he had been informed that if we had stayed with the wagon we could have saved the horses and rations; but the Colonel was very angry about it. He immediately discharged us, and told the lieutenant that when he took charge of the outfit he gave orders to the men, in connection with general orders to take care of all government property within sight and view, that we were the best property within sight and view, that we were the best property that Uncle Sam ever had, and by all means to take care of ourselves, and so he immediately discharged us from custody, and said that if he had been on the wagon he would have left long before we did.

They then wanted to send us back to the hospital, as they said we had been lying there for a considerable length of time. They first thought the shell had "got us," and that we had been blown to pieces. They asked us if we hadn't heard the crowd of boys yell when we moved. They thought we were dead until they saw us move over there, and they were waiting for the barrage to cease so they could come over and give us a decent burial. That is what they told us then, and the Colonel wanted us to go back to the hospital. We had gotten to the place where we real-

ized what it would have meant if we had gone back to the hospital, when we were at the first-aid station. We learned to love one another in that army, as no other persons knew anything about, except those who were in the service. We had fought side by side with one another, we had eaten with one another, and when one fellow got hurt, oh, how much the fellows wanted to go on! Oh, how much revenge they had in their hearts when one fellow suffered. We were brothers, and we didn't like to be separated from one another, and we realized that, should we go back to the hospital, or be sent to the hospital, we would be sent back to a replacement camp possibly after a few days, and then to any other outfit they might want to send us to, if we would get well; and so we pleaded with the officer not to send us back. We knew that we would never get back to our outfit if we were sent back, and so finally the Colonel said, "Go back and lie down"; so we went into a great dugout and lay down. I wish I had time to tell you about this great dugout.

HIS "BUDDY" DIES

We went into this great dugout or stone quarry to rest, and while we were resting there, after some little time, I just cannot recall, my "Buddy" awoke me with a loud, shrill cry, "My God! Jack, look under my arms!" I went over and tore open the flannel shirt. As I did so, the water blisters, caused by the mustard gas getting through his coat, burst. The gas had burned him, and he was a mass of raw flesh, burned all about the body where he had been perspiring. Before we went after these rations and supplies, I was on gas guard duty. It was my duty, as sergeant of

the gas guard, to go about and, sticking my fingers under my mask, to sniff for gas, and when I smelled the gas, I was to give the alarm by beating on an old shell, and then they would sound the klaxon and awaken the boys who were fast asleep. I had on an old rubber uniform. I didn't have time to take it off when I went back after rations and supplies, and I still had it on when the concussion of this shell knocked us on our faces and we lay in this gas, and that saved me from being burned on the body. I immediately summoned the doctor, and they took my "Buddy" back to the hospital, where he died a few days afterward. Then the Colonel, after they had gotten him out of the way, tried for a while to get me to go back, and I pleaded with him, oh, so hard, because I didn't want to leave the outfit. I thought in a few days I would be all right. I told him my throat was a little dry and sore, but I thought in a few days I would be all right again, and if I had been sent back to the hospital and then to a replacement camp and then possibly be transferred to another outfit, I would have to get acquainted all over again with the boys, so I pleaded, and finally he consented for me to stay. He gave orders to the boys to watch me very closely, and that night the 107th Field Artillery, the boys from Pennsylvania, relieved us of our gun position, and this is why it was necessary for the special detail to go back to the base quartermaster's for these rations and supplies.

HOSPITAL EXPERIENCE

Now this outfit of the 107th relieved us of our gun position, and we started to Soissons, and on the way over to Soissons, that evening, they stopped

along the road for coffee, and the roller kitchen, as was customary, was in the rear of the line. When they stopped for coffee, I was quite tired, and my throat began to bother me considerably. I thought then that I had taken tonsilitis, and that was what was troubling me. I didn't feel like going back after coffee; I was too tired. I had been riding a private mount, so I tied it to the caisson of my section, and went over and lay in a ditch for a while, in water up to the neck, while the other boys went back after coffee.

In the meantime, while the boys were gone after coffee, the mustard gas had gotten into my throat, and my throat began to swell, and my tongue began to thicken. It got so thick it was impossible to keep my tongue in my mouth, and finally, when my "Buddy" came back, he said, "Jack, don't you want some coffee?" I shook my head. He said, "Can't you talk?" I pointed to my throat. I had already opened the button on my shirt, and my throat was then so swollen I could actually see my own neck. It looked like a goiter, swollen like a great balloon. I was strangling. He immediately summoned a doctor, and the last thing I knew was, they were shoving me into the ambulance, and I was taken off to a hospital. When I awoke, I was at Bar-le-Duc French hospital. There, I had a tracheotomy operation. I had to be fed through a tube, and I breathed through a tube. I found a little canister hanging above the head of my bed, with liquids flowing into my throat. My tongue hung out of my mouth, and there was a gauze bandage to catch the pus and blood that ran from my mouth. Finally, after a little while, the French doctor came in and said,

"I didn't think you were alive. I just experimented, when I opened your throat and found you were breathing." He said, "I put the tubes in just to experiment." So, I lived this way for six months. For a short time after the first operation, I took what they called acute spasms of the sterno-mastoid muscles. The mustard gas had eaten through my throat into the sterno-mastoid muscles, and caused abscesses, and these recurrent abscesses would form and cause acute spasms, and the muscles would cramp and swell. The muscles would just swell out like a balloon. When they cramped, it would close my throat and cut off my wind. They had to operate on me again, and this time they fastened the tube through which I breathed to my wind pipe and to my collar bone. I breathed through this tube for six months, my tongue hung out of my mouth, and I had this gauze bandage to catch the blood and pus that came out of my mouth. I was in the hospitals, and had fourteen operations, six on my throat and eight on my lungs.

LOSES VOICE

I came back to this country, unable to speak. I had hemorrhages of the lungs, recurrent abscesses of the stomach and bowels. I was taken to Greenhut's Hospital in New York City, and was then transferred to Carlisle Hospital, Carlisle, Pa., from which I obtained a surgeon's certificate of disability. I promised that I would go west immediately after that, for they said that Pittsburgh was no climate for such a condition; but finally after using all the political influence that could be brought to bear, and promising I would immediately go west for my health, I was given a dis-

charge. I applied to the Pennsylvania Railroad, where I had formerly been employed in the office of the auditor of through freight traffic. I went there and applied for passes for myself and wife to California. We immediately received the transportation, which took us to California. I took sick on the way going out, and it was necessary to stop off at Albuquerque, New Mexico. I was there awhile in the sanitarium, and the doctors agreed they could do nothing for me, that the altitude was entirely too high, and I was taking these spells. On account of the high altitude, I would strangle, and so they recommended I go farther west, so I went on out to California, and there, as in Albuquerque, the doctors said nothing could be done, and I started back home again. I was quite discouraged, for I had been sure something would be done for me out west.

TRIES VOCATIONAL TRAINING

I came back home, and finally, after coming home, the United States Government gave me what was known as vocational training, and I started in at the University of Pittsburgh, in the school of economics. I attended classes very irregularly there, taking spells and spasms, and disturbing the classes, dropping over in the classroom. I had hemorrhages of the lungs, and one day the dean of the school of economics, Dean Wright, called me into his office and said, "Mr. Sproul, I want you first to understand, before I place my request before you, that every student in this school would do all they could for you. There isn't one of them that doesn't love you. There isn't one of them that doesn't pity you, but they feel you are not re-

ceiving any benefit from your classes, because you have been unable to speak, and so we will ask if you would not mind discontinuing your course? Now, I want you to understand that we will never recommend you to discontinue. We are just asking you if you, yourself, will discontinue?" I had been expecting this, long before, for my loved ones and friends passed me up on the streets, and tried to get out of the way of me, because I couldn't speak, and I was in such terrible condition. I had had so much of the sterno-mastoid muscles cut away that I had no control of my head. My head hung over this way (indicating), or back this way (indicating). I had no control what ever of my head, and when I wanted to look up I had to take my hand and hold my head up, like that (indicating), to see above. So I was expecting what Dean Wright said, and naturally I agreed to it. I was quite discouraged.

FALLS ON THE STREETS

A few days after that, I took a spell on the streets in the Oakland district, Pittsburgh, and I did not realize anything until I found myself in a cell at the police station. Half by luck, they braced me up in the cell against the wall, and after I got strength enough to pull myself together, I got up to the door of the cell, with a note I had written, saying that I was a gassed soldier, and for them to call up Mayor E. V. Babcock's private secretary, Ben L. Anderson, who was a personal friend of mine. The desk sergeant came in and I gave him the note. He went and called the Mayor's private secretary, and I was immediately sent home. The next day, in Mayor Babcock's office I was

given, in typewriting, by the Mayor's secretary, "Sproul is a severely gassed soldier. May drop over any minute." Marked "Department of Public Safety, Pittsburgh, 1921," with the street address, and signed by the superintendent and director of the department of public safety, Alderdise. This may be verified by writing to anybody in public office at the city hall in Pittsburgh, or by writing to Mayor McGee, now. He will tell you. He knew of my condition.

MAYOR INTERCEDES

Day after day, the papers in the city of Pittsburgh criticized the United States Government for the lack of medical attention given to ex-soldier boys, due to the fact that I had been found lying on the streets, etc. Finally, the Mayor called me into his private office, and he said to his secretary, "Ben, just what are they doing for Jack, anyway?" Ben Anderson, the secretary, told him how, every day, I was going to the tuberculosis league hospital, from there to the bureau of war risk, or from there to the marine hospital, and then to the Jenkins arcade and to the Union arcade, and about the different doctors I had down there. The Mayor called the several places on the phone, and inquired into my condition, and he was informed that I was absolutely hopeless. So, finally, he said, "Well, I'll tell you; I've got a little suggestion to make. I will wire Senator Boise Penrose, and see if the Senator can't do something for you." So he wired to Senator Penrose and asked if something couldn't be done, and told him how the whole community was in a furore, due to the fact of my condition.

SHERIDAN TABERNACLE

Just about this time, there was a little band of saints down in Sheridan, in the Pittsburgh district, in the outskirts of the district, who believed God, and who prayed and asked God to send a mighty revival, and finally, they felt confident God wanted a revival in Sheridan, and they wrote to Evangelist F. F. Bosworth and asked him if he would come to Sheridan to hold a revival. They corresponded back and forth and found there was no possible means of accommodating the crowds that might come, and he told them under certain conditions he would come, if they would build him a tabernacle, and they tried to procure grounds for a tabernacle, but it was impossible; nobody would lease the ground to them. The only possible chance was to buy the ground. They believed in God, and they went to work and mortgaged their homes, and put up a tabernacle. They still believed in God; they prayed every morning at half-past five. They asked God to heal some outstanding case, something that medical science couldn't deny, something that would prove to the world that Jesus Christ is the same, yesterday, and today, and forever. It was just at this time that Mayor E. V. Babcock got interested in my case. He thought he was going to square himself with the Carry On Society, because of giving a German tag day to some German society, and made a real bad mistake, as far as the boys thought, and he thought he would square himself by taking care of me. That is what he told us, since, and so, after he wired Senator Penrose, the Senator immediately replied to send me on to Washington, and he would take care of me. I went down

to Washington, D. C., accompanied by the Mayor's private secretary, Ben L. Anderson, and we met Senator Boise Penrose, who accompanied us to the Bureau of War Risk Insurance, now known as the Veterans' Bureau, under the direction of Colonel Forbes.

"TOTALLY DISABLED FOR LIFE"

This was in 1921; and there, the Senator demanded that a diagnosis of my case be made immediately, and three doctors were called from the surgeon general's office, and they gave me a physical examination. After the third had examined me very carefully, he said, "It would not be fair to me, or fair to medical science, or fair to Mr. Sproul, if I were to make a diagnosis of his case on such short observation; and so I recommend that he be sent to one of the near-by hospitals and be examined, and kept under observation for about ten days, and at the end of that time I would be very glad to give a diagnosis of his case." They agreed to send me to Mt. Alto sanitarium, 1150 Wisconsin Ave., Washington, D. C. I agreed to go, and there I was kept under observation by these three same specialists who watched me night and day. One night, after a day, or so, two of the doctors agreed that I was permanently, totally disabled for life, and would never be able to speak. The third doctor still held out some hopes. First, he suggested that I be sent up in an aëroplane. The other two doctors tested my heart and would not agree. They said positively my heart would not stand it, so finally, one night this doctor took a sterile needle, and as I lay fast asleep, gave me a terrible jab in the hip, thinking thereby to cause some outcry. It ran into one of the tendons and made me stay in bed about

five days. There was no outcry, and this same doctor was the first doctor to suggest to Colonel Forbes to give me permanent, total disability for life, which I obtained in the presence of Senator Boise Penrose, newspaper correspondents of the Pittsburgh Post, the mayor's private secretary, and several other local politicians around Washington. I was given permanent total disability, with the option of taking vocational training if I so desired. I came back home, and I will tell you I was discouraged. I felt sure, above all things, that something would be done for me down at Washington, with the Walter Reed hospital, and all the reports of the hospital conditions down there, but I came back home, and I again entered vocational training, and this time I was recommended to Carnegie Technical School of Industry, and I took up a course in electrical equipment. I was there but a short time when the dean of the school called me into his office, like the other one, and asked me if I would discontinue for a short time, as I was causing such disturbance in the classrooms, when I fell over, when I took these hemorrhages; so I discontinued.

UNDER CONVICTION

So, at just this time, the Pittsburgh conference of the Methodist church was holding their annual conference in the Brushton M. E. church of the Pittsburgh district. My folks were Methodists, and it was customary for them to attend these meetings. My wife desired to go, and it was necessary for somebody to be with me all the time. I would go out with my wife to my mother's home, and my mother or sister or someone would stay with me and let her go to the services.

I never attended many public places, due to the hemorrhages, and the disturbance I caused to folks around, being carried out when I took these spells. I did not take these spells always when I was wide awake, but many times at night I would take these strangling spells, be fast asleep. Many times my wife would have to roll me out of bed. I was never able to lie on the flat of my back. I had to have a back rest constantly in my bed. Time after time, I dropped over in the street. Finally, towards the middle of the week, I decided I would go to hear Bishop McConnell. I had never heard the bishop. He had just been newly appointed, and this was the first time he presided over the conference. I felt I would like to go and hear the Bishop, Sunday morning. Early Sunday morning, we got ready and went out to mother's home, and we left our little girl, Mary Jane. I took our little girl to mother's home, and while I was there, I saw a newspaper advertisement of Evangelist F. F. Bosworth's campaign opening up in Sheridan, and I soon folded the paper up. I wanted to get out of the house as quickly as possible, because, one year prior to this, Brother Bosworth was on the north side, in Pittsburgh, and I constantly read an account of it, day after day, in the paper, of great healings. I read about these healings, and so forth, and I put it down as "bunk." I wouldn't have anything to do with it. My loved ones urged me time after time to go and hear, and try, anyway—like the other night, I heard some one over in the church say, "Well, it won't hurt you. You had better try it, anyway." So that is the way I felt about it, and I wouldn't have anything to do with it. I always said, if anybody was ever healed

in this kind of a meeting, there was nothing the matter with them, only in their head. I was mean about it, got very nasty about it, and the folks read it again, and I was afraid they would start all over again, so I wanted to get out of the house before they did.

My wife and I went over to church services, and that morning—I didn't know then what it was about, but I do now—I never knew what the conviction of the Holy Spirit was. I never knew, till that moment, how the Spirit of God operated, but oh, how worried I was about this tabernacle proposition. Why, I thought time after time folks were saying, "John, you ought to go down to the tabernacle." I was so worried I couldn't tell you one word Bishop McConnell preached that morning. I went back over to my mother's home. I couldn't stay the day out, but that night, when I went back to my own home, in Herrin Hill, Pittsburgh, about five miles from Brushton M. E. Church, I took very sick. It was necessary to call the family physician. They worked with me, and finally, after I "came to," the folks went off to bed, and left me. I roamed the house over. These spells were so constant, and the folks were so accustomed to them, they knew after I came out of them it would be some time before I had another. I would roam the house over, smoking a pack of cigarettes before morning. This night, after everything was quiet, I resolved to myself that if I lived until morning, I was going down to show them the whole thing was all "bunk." I knew Monday afternoon there would be less people there than any other afternoon. You know how you "sneak in" on things. Well, like a lot of folks who come here in the afternoon, I thought I would go down and show them that

it was all "bunk." Nobody would know I went down there this time; so I went in my room and lay down. My wife commented, the next morning, that it was the first night since I came from the army that I had ever slept the whole night through.

SAVED AND HEALED

That morning, I forgot all about the promise I made, and I resolved I would go over to school, because I had become enthusiastic about radio, and on Monday afternoon they had a radio lecture there, and I wanted to get into the lecture, and so I decided I would go and hear the radio lecture, instead of going down to the tabernacle. I forgot all about the tabernacle, but before I could get myself together, I took another very bad spell, and after I came out of this spell, my loved ones went down stairs. My wife had begun her washing before this, and was out in the yard hanging up the clothes when I went downstairs. I made her understand that I wanted to go to the tabernacle, and she didn't say, "Oh, praise God! How did you come to make that decision?" but the Lord put a holy hush on her, and oh, a moment after I said it, how I wished I hadn't said it! I would have "crawled out of it" if she had made any "break" of any kind. If she wanted to know how I did that, I would have been out of it, but the Lord kept her quiet. She didn't say anything. So she got the baby ready, and got mother to keep the baby, and we went down to the Sheridan tabernacle.

I will never forget when I got there. They had a testimony service, folks were praising God, giving God the glory. I was like a lot of you fellows who came

in here to hear my testimony. I sneered and laughed about it, and I thought there was something fanatical about them. I thought there was something wrong with them. I never heard anything like that before, and it always seemed to me like they were "carrying on," and as I sat there, I criticized a little while, and then, all at once, the Spirit of God got to operating.

You know the Bible is true: "My word shall not return unto me void." There were people there giving testimony to the glory of God, and it got under the skin. One sister said, "The wages of sin is death, but the gift of God is eternal life, through Christ Jesus," and she praised God for eternal life, and I couldn't quite understand. I knew I didn't have any assurance of eternal life, and as I sat there, I thought it over. Another sister quoted the verse: "Who forgiveth all thine iniquities; who healeth all thy diseases," and then she gave her testimony; and oh, it got so interesting. Finally, towards the last, I remember I was asked in whom I put my trust, and I said, "God." And oh, how I realized at that minute I was the biggest liar on the face of the earth! I never trusted God, and so, I tell you, I was in terrible misery for a moment. Then one dear Sister got up and said, "Jesus Christ, the same, yesterday, and today, and forever." Oh, my, the joy that filled my soul when I realized He was ready to save me, right then, and I said "Yes" to God. I knew enough of the word of God, and I based my faith on the word of God, and I said, "Yes, I accept the precious blood of Jesus Christ for the forgiveness of my sins." And, oh, the joy to realize that 1900 years ago Jesus Christ, on Calvary's cross, paid that great price for my sins; that I was free, by the precious

blood. Oh, when that assurance came to my soul, I wasn't like I was before. I didn't "hope so," or "guess so," but I knew so, and oh, how I longed to tell others the joy of salvation. Oh, how I longed to be able to speak, to tell them I knew I was saved. Oh, this salvation is sure. I just wish I had words enough so that I could impress you so that you would seek this salvation.

WAY OF SALVATION

For a little time we will consider two great Bible truths. The first is that of salvation and the second that of consecration or sanctification. Notwithstanding the clearness with which these great doctrines are explained in God's word, nevertheless there is much hazy thinking and idle talking with respect to these subjects. Now God's word tells us that satanic blindness has a very great deal to do with this, for "if our gospel be hid, it is hid to them that are lost, in whom the god of this age hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, Who is the image of God, should not dawn upon them." (2 Cor. IV:3, 4). We have also seen various human uplifts and salvation theories also contributed to this maze of uncertainty. From God's viewpoint there are only two religions—man's religion and God's religion. Man's religion comprises all human attainments, notions and ideas and theories whereby man hopes to help poor God out, or, as it is urged from Phil. II:12, "work out your own salvation with fear and trembling," forgetting that God has told us that there is no such thing except that God first works in us, both to will and to do His good pleasure. Any-

thing different is to do violence to the Holy Scriptures, to tear the passage in two in the middle—for as we read on we find, "For it is God which worketh in you both to will and to do of His good pleasure." I want you to notice that for us to "work out" before God "works in" is utterly impossible. It would be impossible for one to get something out of nothing. One cannot get anything out of an empty vessel—entirely impossible, for you cannot get service for God out of a heart that is unsaved. You must be first purged from "dead works" to serve a living and true God. God, Himself, through the power of the Holy Spirit must put something in before anything can be gotten out. God must "work in you" before you can "work out."

But what was this mental process that brought salvation to my soul? I remember John I:12, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name," and so I had to receive Jesus. And how is that done, I thought. God says by believing on Jesus' name, and I remembered John III:16: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

What an awful thing sin must be, if it required the death of God's only begotten Son. What would my sin do to me if I bore my own sin? And God says, "The soul that sinneth, it shall die." War is hell, I know about that sort, but not this. This means "eternal destruction from the presence of the Lord." But God says, "Whosoever believeth in Him." "Whosoever"—why, that means me! "Sure," I pondered, "He in-

cluded me!" Anything for me to do? I thought of the Philippian jailer under conviction of sin as I was, asking Paul and Silas in Acts XVI: 30, "What must I do to be saved?" And just think, he was informed that there was nothing for him to do, that he could not do anything, that God's Son had done it all for him, that Jesus paid it all—no, nothing for him to do, but something for him to believe. That is sure good news: "Believe on the Lord Jesus Christ, and thou shalt be saved." "Why, that isn't hard," I thought, "not doing anything, but believing something. But what is it to believe 'in' or 'on' Jesus?" I queried. And the Bible says "that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." (I Cor. XV: 3, 4.) "Sure," I thought, "I believe that!" And that moment, I saw Jesus hanging on Calvary's cross for me; His body for three days laid away in the tomb that my spiritual death like that might be laid away; His breaking the bonds of death and coming forth victor over Satan, death and the grave; that in Him I might, right now, begin living the resurrection life in my soul. I believed Jesus, accepted Him, received Him as my Savior and Substitute; I entrusted my all to Him.

Then I heard Jesus saying, "He that believeth on Me hath everlasting life." (John VI: 47.) That settled it for me, forever. Like the "Holy Spirit Himself bearing witness with our spirit that we are the children of God." Oh, the joy, the peace, the assurance of eternal life, that flooded my soul! I would like to describe this experience to you also, but I cannot.

It is beyond words. You will have to experience it yourself, and then you will know.

Then, all at once, I heard Bro. Bosworth speaking. He came out and said, "Well, now, Friends, everything has been along the line of healing. I never preach healing as the first message during the week. It is generally on Tuesday evening, but," he said, "everything seems to be on healing, and it seems like it is impossible for me to preach anything else." As I sat there and listened to Brother Bosworth, he proved, beyond any doubt, that from the very beginning, God was willing to heal, and oh, how he went through the Word to prove from the Old Testament, and then the New Testament.

Chapter II

FAITH THAT WINS

He that ministereth to you the Spirit and worketh miracles among you, doeth He it by the works of the law, or by the hearing of faith? Even as Abraham believed God." (Gal. III: 5.)

It is not believing in the doctrine of Healing or salvation. It is not believing that God can heal, but that He has promised, and will keep His promise. Jesus added to the leper's faith that Christ could, the faith that He "would" heal Him.

Hope is not faith. It is the word of God which enables us to advance from hope to Faith.

The Apostle Paul in his letter to the Galatians tells us exactly how God works miracles, "HE (God) that ministereth to you the Spirit (the Spirit is the Miracle-worker), and worketh miracles among you, doeth He it by the works of the law, or by the hearing (Message) of faith? Even as Abraham believed God." (Gal. III: 5.)

Moffatt translates this passage: "When He supplies you with the Spirit, and works miracles among you, is it because you do what the law commands, or because you believe the Gospel message? Why, it is as with Abraham, he had faith!"

In this passage God tells us that He works miracles

upon our bodies in exactly the same way as upon our souls, and that is, by having us hear and "Believe the gospel message." In fact, God's way of doing everything is by making promises and then fulfilling them wherever they produce faith. He says, it is with us, "as with Abraham."

How was it with Abraham? He simply believed the word of God; "he had faith" that God would do exactly as He promised. He was "fully persuaded" by the Word of God. He held fast the beginning of his confidence when his faith was tested.

He was wholly occupied with the Word of God in the matter. He refused to cast away his confidence when God, by telling him to offer Isaac, was apparently removing the only visible encouragement to his faith. He "considered not his own body" or the fact that he was about a hundred years old, neither "the deadness of Sarah's womb," as any barrier or reason for doubting that Isaac would be born. (Rom. IV: 19.) These things, which according to nature made the birth of Isaac impossible, were not considered by Abraham as the slightest reason for doubting. He knew his age; he recognized the barrenness of Sarah; he weighed the difficulties; but, notwithstanding the impossible, he believed God.

"Under utterly hopeless circumstances," by "looking unto the promise of God" he "waxed strong in faith" being "fully persuaded" ("absolutely certain") that God would fulfill His promise.

The faith of Abraham and of every believer, consists in their being "fully persuaded" by the word of God *alone* that he is going to do exactly as He had promised. (Rom. IV: 18-21.)

Sarah received faith by considering that she could rely on God who had promised.

You have the same reason for being "fully persuaded" that you will recover that Abraham had for knowing that Isaac would be born—God's Word. When God's Word is your only reason for being certain of your healing, your faith will not waver when tested, until that Word is withdrawn.

Faith has nothing to do with feelings, impressions, improbabilities, outward appearances, or symptoms. Christ requires us to believe we are heard before we have any proof beyond His Word. "This is the confidence we have in Him." God's law to every believing obedient child of His is, "Be it unto thee as thou hast believed." Not as you see or feel.

If an angel should drop down from heaven and tell you that you are going to be healed, you would not have any adequate grounds for faith, for that would be secondhand. The Bible is God's Word settled in heaven.

"My words are spirit and they are life." "God's word is God's voice." "The Word is God."

So many look at symptoms, and lose their faith. The 'symptoms' of a tree remain after it is cut down. Hezekiah's symptoms were not gone for three days after he was healed. After Jesus healed the epileptic son, "he was as one dead, in so much that many said, he is dead." The woman, "when she was come to her house, found the devil gone out—and her daughter laid upon the bed."

Each one in the eleventh chapter of Hebrews believed and acted accordingly, and none were disappointed. Noah believed God, and, "moved with fear,"

built the ark on dry land, before the flood came. Abraham, Isaac and Jacob acted upon the promises of God alone. The priests of Israel had to step into the Red Sea before the water separated. The ten lepers had to obey the command, "go show yourselves to the priest" and "as they went they were healed." Naaman the captain of the Syrian host, a leper, was healed while acting faith in the command, "Go and wash in Jordan seven times."

When Jesus says in the great commission, "He that believeth and is baptized shall be saved" we obey and "believe we have received." Now when Jesus says, in the same commission, "They shall lay their hands on the sick, and they shall recover" why not "believe we have received" on the authority of His Word? His word is made life to our body, in the same way that it is made life to our souls, by believing? Many, as soon as prayed for, consult their feelings, to see if God has heard their prayer—when He has not promised that their feelings shall change until after they believed that the prayer is heard. Jesus said, "I thank Thee that Thou hast heard me" while Lazarus was still dead.

After the laying on of hands, Jesus says, "You shall recover." You must continue to believe what He says while the enemy is saying, "You will not recover." Praise Him for the promise as long as you think that HE is sincere, because the gate to deliverance is praise.

Faith is received by hearing and relying upon the Spirit, to make God's Word real.

If after coming to God for healing, He finds you more encouraged by your improvement than by His Word, He may find it necessary to test your faith, in order to teach you the glorious lesson of believing His

Word, when every sense contradicts Him. FAITH HAS TO DO ONLY WITH THE WORD OF GOD.

Directly contrary to this, after being anointed and prayed for, instead of rejoicing in the promise of God, I have heard some say in disappointment, "I thought sure I was going to be healed." Instantly, I knew they had never caught the idea of what faith is. Their idea was to get well first, and then believe that God had heard prayer. If God's Word were the sole reason for their expectation, they would have held fast the beginning of their confidence.

In Mark XI:24 Jesus tells us exactly the conditions he requires for our receiving any of the blessings he has promised. He says, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." That is, "ye shall have them" —after you believe He has heard your prayer.

It honors God to believe Him while every sense contradicts Him, and He promises to honor those who honor Him. God has promised to respond only to the faith that is produced by, and rests, in His Word, or promise.

To learn how to believe that God hears us when we pray, is a much greater blessing than the healing itself, because then the prayer of faith can be repeated ten thousand times, for ourselves and others, and thus our whole life will be spent in obtaining the fulfillment of Divine promises.

Chapter III

BIBLE TEACHING CONCERNING SICKNESS AND DIVINE HEALING

1. "In the beginning, everything was very good"—no disease. (Gen. I: 31.)
2. Satan is the author of Sin. (Gen. III.)
3. Disease entered as a consequence of sin. "Dying, thou shalt die." (Gen. II: 17.)

Disease is a part of the curse of sin, the fruit of disobedience, and compromise with the world. (Deut. XXVIII: 15, 20-22, 27-29, 35, 58-62.)

4. (*a*) That diseases belong to Egypt (type of the world).

(*b*) That when God's people, both O. T. Israel and N. T. Church, the latter as members of His body, are disobedient to His words and fail to walk in his ways, He permits Satan to send sickness for their correction (see No. 3 above).

(*c*) In sickness they are to turn to the Lord for healing. Isa. LVII: 13, through Ch. 58, records blessings promised to those who put their trust in God. "I dwell with Him also that is of contrite and humble spirit." (v. 15). They are brought into this condition of humility by chastening. (vv. 16, 17.) The purpose of chastening is obedience and healing and God's purpose accomplished. (vv. 17, 18). An earnest word

from God to his preachers, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions and the house of Jacob their sins." (Isa. LVIII: 1). The people were zealous about "ordinances" and "approaches to God." (LVIII: 2-5). Professing people need sharply to be reminded that regular attendance at meetings, and punctilious observance of outward duties of service to God will make no amends for sin. The faithful ministry of the Word, by which the people of God are shown *their transgressions and their sins will* result in confession and repentance, no longer "Hiding themselves from their own flesh," *i. e.,* from suffering humanity. (vv. 6, 7). The result: "Then shall thy light break forth as the morning, and *thine Health* shall spring forth speedily." (vv. 8-12.)

Failure of the *Ministry of Healing* to the *sick rebuked.* (Ezek. XXXIV: 1-5). Micah VI: 6-16 reveals vividly the connection between the sins of God's people and their sicknesses, showing that the sicknesses are God's "rod" for "scant measures," "wicked balances," and "deceitful weights"; that such doings bring various afflictions, and among them sickness "Therefore, also will I make thee sick" (permissive act of Providence) "in smiting thee, in making thee desolate because of thy sins." (v. 13.)

The *New Testament* teaching concerning disobedience resulting in chastening is exactly to the same effect. The Apostle Paul reproved the Corinthian Church of sin, bringing dishonor upon the Lord, and infirmities and ailments and premature death upon them. "For this cause many are weak and sickly among you, and many sleep," *i. e.,* die prematurely. (1 Cor. XI: 30.) Here as in very many cases, medical treatment or even

the exercise of the gift of Healing placed in this very Church would be grossly inappropriate. The divine method in such cases is self-judgment. "If we would judge ourselves, we should not be judged." (1 Cor. XI: 31, 32.)

5. Illustration of No. 4. Disease appeared four times in the wilderness, and each time healed by supernatural means.

A. Miriam's leprosy—Result of jealousy—Healed through prayer. (Num. XII).
B. The Plague—Result of Rebellion—Stayed by atonement. (Num. XVI: 46-50.)
C. Fiery Serpents—Result of Discontent—Healed through type of the Cross. (Num. XXI: 4-9.)
D. The Plague—Result of Adultery—Stayed by Judgment. (Num. XXV: 1-9.)

6. Psalms record affliction and deliverance—God always the Deliverer. (Ps. VI: 1-9; XXX: 1-3; XXXVIII; XXXIX: 9-13; XLI; CIII: 1-3.)

7. God's Announcement as Physician, "For I am the Lord that Healeth thee." (Ex. XV: 26.) His announcement as physician repeated, "And will forgive their sin, and will heal their land." (2 Chron. VII: 14).

8. *Healing Ministry Provided.* In view of transgressions and diseases God provided, not medical treatment, but healing. (1) Through Priests. (Lev. XIII.) (2) By Christ by healing all who came to Him. (Matt. IV: 23, 24; VIII: 16, 17; IX: 35; XIV: 34-36; XV: 30, 31; XIX: 2; XXI: 14; Mark III: 9-11; V: 25-29; Luke IX: 11.) (3) Through Apostles. (Matt. X: 1; 7, 8.) (4) Through Deacons. (Acts VI: 8; VIII: 6, 7.) (5) Through present age by Elders. (Mark XVI: 15-20; Jas. V: 13-16.)

9. *Obedience.* We were made God's people by *His choice,* not by anything that we are or do. "According as He hath chosen us in Him (Christ) before the foundation of the world, that we should be holy and without blame before Him in love." (Eph. I:4.) But the enjoyment of His blessing depends on our faith in Christ and obedience to Christ. Departure from His ways, therefore, brings sickness and chastenings. Study prayerfully. Isa. LVII:13-27; LVIII:1-14; Micah VI:1-13; Heb. XII:4-13; Jas. V:16.

10. *Exceptions and Apparent difficulties.* The Heavenly Father may permit temporarily the chastening of His child that in the end it shall turn out to His Glory. "And as Jesus passed by, He saw a man which was blind from his birth. And his disciples asked him saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents, but that the works of God should be made manifest in him." (John IX:3.)

Phil. II:27, "For indeed he was sick nigh unto death; but God had mercy on him." Epaphroditus was sick that God might show His mercy.

2 Tim. IV:20. "Trophimus have I left at Miletus sick." One of Paul's traveling companions. (Acts XX:4; XXI:29.) He was left, God had special dealings with him. But who shall say that God did not also to him, "show mercy"?

2 Cor. I:8. "We were pressed out of measure, above strength, insomuch that we despaired even of life." Why? See v. 9 for the reason. "That we *should not trust in ourselves,* but in God which raiseth the dead." For the result, v. 4, "that we may be able

to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

2 Cor. XII:7. *Paul's "Thorn in the Flesh."* No suggestion that this was disease. The abundant service "more abundantly than they all" would hardly issue from a "sick" man. What the affliction was see 2 Cor. XI:24-28; XII:10. *Purpose,* "Lest I should be exalted above measure," *i. e.,* puffed up with self-importance, self-exaltation and spiritual pride because of the "abundance of the revelations."

11. *A Hopeless Case Healed.* "In those days was Hezekiah sick unto death . . And thus saith the Lord, Thou shalt die and not live." (Isa. XXXVIII:1.) Prayer with broken and contrite heart saves the sick. (Isa. XXXVIII:2, 3.) Hezekiah asks for a sign. The fig cake on the boil to be God's sign. (Isa. XXXVIII:21, 22.) Not the fig cake, but God that healed.

12. *When Balm and Medicines were Useless.* "Is there no balm in Gilead? Is there no physician there?" (Jer. VIII:22.) The prophecy is not dealing with bodily sickness. The Prophet is writing concerning apostate, sinning Israel. They have been persistently impertinent. The time of God's favor is gone; they are yet unsaved. "The harvest is passed, the summer is ended, and we are not saved." (VIII:20.) God grieved because of judgments that must follow sin. (v. 21.) Not saved yet need salvation. "Balm of Gilead" is type of God's salvation. "No physician," for the promised Messiah is forgotten. Note the prophet's great sorrow in IX:1-3. Balm and medicines will not heal backslidings.

13. *Sickness and the Will of God.* The prevalent

notion that physical ailments are the will of God, is a gross misrepresentation of God. Songs and eulogies at funerals convey the idea that God had done it. When ye pray say, "Thy will be done on earth as it is in Heaven." No sickness neither sorrow nor suffering is in heaven. Death is always spoken of as a result of broken law somewhere. Dr. Chas. Cuthbert Hall is authority for the statement that every passage in the New Testament bearing upon suffering and affliction has been examined by him, and that not one warrants the belief that sickness and death are directly the will of God.

Query. If sickness is God's will sent upon us for good, should we not be glad to see our children afflicted and ourselves suffering pain? If sickness is God's will then we sin by trying to prevent it. If sickness and suffering is God's will we sin in sending for a doctor, and every physician is a law breaker and every trained nurse is interfering with the will of God being done. If sickness is God's will then you should "promote the disease, fan the fever, help the pneumonia and pray as we hurry our loved ones out to the grave, 'Thy will be done.'"

14. *Sin and Sickness most Intimately Connected.* "Who forgiveth all thine iniquities. Who healeth all thy diseases." (Ps. CIII: 3.) "Surely He hath borne our sickness and carried our pains." Roth, trans. (Isa. LIII: 4.) See the Holy Spirit's translation of above passage in New Testament in recording fulfillment. "Himself took our infirmities and bare (by substitution), our sickness." (Matt. VIII: 17.)

"Jesus saith unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee." "Then saith

He to the sick of the palsy, Arise, take up thy bed and go into thine house, and he arose and departed to his house." (Matt. IX: 1-7.)

To the multitude after Pentecost, Peter said, "Repent and be baptised every one of you in the Name." (Acts II: 38.) To the lame he said, "In the Name of Jesus of Nazareth rise up and walk." (Acts III: 6.)

"And the prayer of faith shall *save the sick,* and the Lord *shall raise him up;* and if he *have committed sins,* they shall be forgiven him." (Jas. V: 15.)

15. *Healing is a Sign Gift* to accompany the preaching of the gospel. So long as the great commission is in force "Go ye into all the world and preach the gospel to every creature," this promise is valid. "And they shall lay hands on the sick and they shall recover." (Mark XVI: 15-20; Matt. XXVIII: 19-20; Jas. V: 13-16.)

16. *Divine Provision* in the wilderness for destroying the poison of snakebite. (Num. XXI: 5-9; John III: 14.) The means was faith. This was in the desert. So are God's people today traversing the desert of sin to the Heavenly Canaan. Jehovah is not the "I was" but the great *"I am."* (Ex. III: 6, 8, 14.) Jesus is the great *"I am."* (John VIII: 58.) "Jesus Christ the same yesterday, and today, and forever." (Heb. XIII: 8.)

Faith for salvation from sin. (John III: 14-16.)

Faith for Healing. (Acts XIV: 9.)

17. Some special cases of healing given, illustrating and enforcing special teachings.

(1) Nobleman's Son. (John IV: 46-53.)

(2) Peter's Mother-in-law. (Luke IV: 38, 39; Matt. VIII: 14-17.)

(3) Leper. (Mark I: 40-45.)
(4) Paralytic. (Mark II: 3-12.)
(5) Ten Lepers. (Luke XVII: 12-19.)
(6) Centurion's Servant. (Luke VII: 2-10; Matt. VIII: 5-13.)
(7) Syrophœnician Woman. (Matt. XV: 22-28; Mark VII: 24-30.)
(8) Woman having an issue. (Luke VIII: 43-48.)
(9) Woman with Spirit of Infirmity. (Luke XIII: 11-16.)
(10) Man with Withered Hand. (Matt. XII: 10-13.)
(11) Impotent Man at Bethesda. (John V: 15-17.)
(12) Man with Dropsy. (Luke XIV: 2-9.)
(13) Blind Man at Jerusalem. (John IX: 1-41.)
(14) Blind Man at Bethsaida. (Mark VIII: 22-26.)
(15) Blind Bartimaeus. (Luke XVIII: 35-43; Mark X: 46-52.)
(16) Two Blind Men. (Matt. IX: 27-31.)
(17) Deaf and Dumb. (Mark VII: 32-37.)
(18) Lunatic, Blind and Dumb. (Matt. XII: 22-30.)
(19) Lunatic . . . Dumb. (Matt. IX: 32-34.)
(20) Lunatic. (Mark I: 23-27.)
(21) Lunatic Boy—Epilepsy. (Matt. XVII: 14-21; Mark IX: 17-29.)
(22) Gaedarene Demoniac. (Mark V: 2-19.)

Prophecy thus fulfilled. (Isa. LXI: 1-3; Luke IV: 16-21; Matt. VIII: 16, 17.)

18. *Christ's Threefold Ministry to Continue.* His farewell words before returning to the Father would give to the world convincing proofs of the continuance of His threefold ministry. (Preaching, Teaching and

Healing.) "Verily, verily, I say unto you, He that believeth in me, the works that I do shall He do also; and *greater works than these* shall he do; because I go unto my Father." (John XIV: 12.)

19. The Holy Spirit, the Paraclete, Christ's successor and representative during this age is to be, (1) To the disciple; (2) to the Church, all the Christ would have been had He tarried among us and been the personal companion and counsellor, and Physician of each and all. "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you." (Rom. VIII: 11.)

20. Christ therefore, made no provision for the arrest of the stream of power to save or heal, which He himself started, either in this age of the Holy Spirit, or subsequent age. Rather has He made provision for augmenting the flow of supernatural energy by the Holy Spirit during His absence. The Holy Spirit who brings the soul into vital union with Christ, also quickens the mortal bodies of believers. Born of the Spirit, healing becomes our right. Filled with the Spirit we come to see the divine healing as a life. We begin to see Jesus within us as our healer, our health and our strength.

So long as sin and sickness continue, the redemptive and healing work of Jesus' Successor must continue. The age of miracles is passed only where the age of faith is passed. Neander called regeneration "the standing miracle of the ages." It is a direct communication of the divine life to the spirit, "healing is a direct communication of the divine health to the body."

"You ask God to perform," Jollett said, "as real a miracle when you ask Him to cure your soul of sin as you do when you ask Him to cure your body of a fever." There are just two conditions entering into the questions. (1) The Power of Christ; (2) The Faith of Man. "Believe ye that I am able to do this? Yea Lord." (Matt. IX:28.) Between Christ's question, and man's answer the whole mystery of divine healing lies.

It belongs to the church as the body of Christ to do the works of Christ, and it belongs to believers as the habitation of the Spirit to manifest the Gifts and Fruits of the Spirit. (1 Cor. XII:4-11; Gal. V:22-23.) "Lo I am with you always, even unto the end of the age." (Matt. XXVIII:20.)

Chapter IV

IS AGE OF MIRACLES PAST?

The Holy Spirit is the Miracle-worker. In the beginning we read that the Spirit of God moved upon the face of the waters. He did the healing throughout the Old Testament. He did the healing in the time of Christ; Christ temporarily suspended his Deity, as far as his works were concerned, and became like unto his brethren in all things, doing his works in reliance upon the Divine Spirit. Eighty times He calls Himself the "Son of Man." This age in which we live was appointed by our Heavenly Father to be characterized by miracles, as no preceding age—because it is the Miracle-worker's Age. During this age the great promise is that God will pour out the Spirit upon all flesh. This is the only age in which He could Incarnate Himself in all. This is the only age in which the nine miraculous gifts were to be distributed "to every man severally as He wills." There is only one Holy Ghost age. I challenge you to find any statement that He would do less after "entering office" than before. That would reverse Christ's promise in John XIV.— "Greater works shall ye do." An eminent churchman has just stated that miracles were to be expected when Christ was physically present, but that none can be expected, when His Presence is withdrawn; but he forgot about the book of Acts, with its array of

miracles—all happening after Jesus had ascended. As in Jesus' earthly ministry, the same record continues, "He healed all."

We shall now pass to the study of writers of the intervening centuries: A casual reader of the New Testament observes that Jesus "healed them ALL." (Matt. VIII: 16, 17.) "It required the healing of all, to fulfill Isaiah's prediction, "Himself took our infirmities, and bare our sicknesses." He did not heal, as some erroneously claim, to prove His Divinity, but to confirm his gospel, to illustrate his atonement, and to fulfill prophecy. The same universal healing is seen in Paul's ministry on the island of Melita. And in James we have the promise of healing to "any sick."

Let us now glance at the history of the church since the days of Christ and the apostles:

Justin Martyr, who lived 100-165:

"For numberless demoniacs throughout the whole world and in your city (Rome) many of our Christian men, exorcising them in the name of Jesus Christ, have healed and do heal, rendering helpless and driving the possessing devils out of the men, though they could not be cured by all the other exorcists and those who use incantations and drugs."

Irenaeus (130-200): "Wherefore also those who are in truth the disciples receiving grace from Him do in His name perform miracles so as to promote the welfare of others, according to the gift which each has received from Him." Others still heal the sick by laying their hands upon them, and they are made whole.

Tertullian: "How many men of rank to say nothing

of the common people, have been delivered from devils and healed of disease."

Origen (241 A. D.): "And some give evidence of their having received through their faith a marvelous power by the cures which they perform. . . . By these means we too have seen many persons freed from grievous calamities and from distractions of mind and madness, (insanity) and countless other ills which could be cured neither by men or devils."

Clement (150-215): (In giving directions in visiting the sick and afflicted): "Let them therefore with fasting and prayer, make their intercessions as men who have received the gift of healing, to the glory of God.

Mosheim, speaking in the fourth century, says: "I can not assent to the opinion of those who maintain that in this century miracles had entirely ceased."

Dr. Waterland says: "The miraculous gifts continued through the third century at least."

Dodwell declares: "There are several strongly attested cases (of the exercise of miraculous gifts) in the fourth century."

Dr. Marshall, the translator, says: "There are successive evidences of them down to the age of Constantine."

Theodore of Mopsueste (428) (of wide reputation as a preacher, pastor and author) says: "Many heathen among us are being healed by Christians from whatever sickness they have, so *abundant* are miracles in our midst."

Dr. A. J. Gordon in his classic, *Ministry of Healing* says: "It is a most suggestive fact; that whenever we find a revival of primitive faith and apostolic simplicity there we find the evangelical miracles which

characterized the Apostolic Age. These attended the cradle of every spiritual reformation, as they did the birth of the Church herself. Waldenses, Moravians, Huguenots, Covenanters, Friends, Baptists, and Methodists all have their record of them."

Waldenses says in their confession: "Therefore, concerning the anointing of the sick, we hold it as an article of faith. . . . We exhort that all when they are really ill omit not to receive that ordinance."

Moravians or United Brethren: In a history of this movement by Rev. A. Bost: The famous *Zinzendorf* writes: "We have had undeniable proofs in the healing of maladies in themselves incurable, such as cancers, consumption, when the patient was in the agonies of death, etc. all by means of prayer, or of a single word." Speaking of the year 1730, he says: "At this juncture various supernatural gifts were manifested in the church, and miraculous cures were wrought."

The Scotch Covenanters tell with the utmost detail in their book, *The Scots Worthies,* of how the saintly John Welsh in spite of the remonstrance of friends, prayed over the corpse of a young man for three hours, twelve hours, twenty-five, thirty-six, forty-eight hours, and when at last it was insisted that the cold dead body should be borne out to burial, how he begged for an hour more, and how, at the end of that time, he called upon his friends and showed them the dead young man restored to life again, to their great astonishment. *Dr. A. J. Gordon* says: "Let one read this book and he will almost seem to be perusing the Acts of the Apostles re-enacted." He says: "If we are inclined to discredit the marvels of divine interposition recorded in this book, we have to remember that the men who

related them, are the historic characters of the Scottish kirk, KNOX, WISEHART, LIVINGSTON, WELSH, BAILLIE, PEDAN, and CRAIG."

It records of holy ROBERT BRUCE: "persons distracted, and those who are past recovery with failing sicknesses, were brought to him and were fully restored from their malady."

When we reflect that these things are recorded by the pen of the holiest men the Church of God has ever seen, I would rather stand with them than with the modern Seminary graduates who tell us that the age of miracles is past, Miracles and healing are not for the Gentiles, healing is for the Millennium, etc., and who never have a revival.

The Friends: The journal of George Fox records many miracles through his prayers.

Baptists: It is recorded of *Vavasor Powell,* the morning star of the Welsh Baptists: "Many persons were recovered from dangerous sickness through the prayer of faith which he offered." He wrote: "Visiting the sick and for the elders to anoint them in the name of the Lord is a gospel ordinance and not repealed."

Methodists: John Wesley remarks in his notes on James V:14: "This was the whole process of physic in the Christian Church, till it was lost through unbelief."

Augustine writes: "Even now miracles are wrought in His name," and He goes on in the same chapter and gives instances in detail.

Martin Luther: The testimony of Luther's prayers for the healing of the sick are among the strongest of any in record in modern times. He says: "How often has it happened and still does that devils have been

driven out in the name of Christ, also by calling on His name and prayer that the sick have been healed."

Richard Baxter: "How many times have I known the prayer of faith to save the sick when all physicians have given them up as dead." He then tells of his own healing more than ten times when he had been given up to die.

John Albert Bengel, the Commentator, says concerning the gift of healing: "It seems to have been given by God that it might always remain in the Church as a specimen of other gifts: Just as the portion of manna betokened the ancient miracles." And then records a wonderful miracle to confirm his assertions.

Carl Andreas, on page 18 of his book on healing says: "As I was on my knees in prayer, I heard a loud voice though there was no living creature near me, saying, 'THE HEALING OF SICKNESS BY THE PRAYER OF FAITH IS AS APPLICABLE AS EVER, AND THOU SHALT BE USED IN IT.'" And then his wonderful work in London about forty years ago.

Edward Irving: London's greatest preacher, of whom Coleridge said, "That he has more of the head and heart, the life and unction and the genial power of Martin Luther than any man of his century," taught: "That the signs promised in the great commission were for the perpetual accompaniment of that preaching." He said: "The gifts of the Spirit have ceased, just as the verdure and the leaves and flowers and fruits of the Spring and Summer and Autumn cease in Winter. Because of the chilly and wintry blasts which have blown over the church, her power to put forth her glorious beauty hath been prevented. But

because winter is without a green leaf or a beautiful flower do men thereof argue that there shall be flowers and fruit no more."

Thomas Erskine wrote: "The gifts of the Spirit were intended to witness to the exaltation of Christ as the head of the body, the Church. Had the faith of the Church remained pure and full these gifts of the Spirit would never have disappeared." He cites instances of miracles which he witnessed.

Charles Spurgeon: Russell Conwell in his life of Charles Spurgeon, says: "There were more people raised from sick beds to health in answer to Spurgeon's prayers than the most noted physician of London could possibly claim."

Finney: "Mrs. Miller was a sister of Deacon Andrews, and wife of Rev. Mr. Miller. She had been a great sufferer from rheumatism for many years. For seven years she had not walked without the aid of crutches, and had been carried about, unable to go anywhere or do anything except on crutches. About six or eight weeks ago she was entirely and INSTANTLY cured in answer to prayer. She had been growing worse, as the Fall weather came on. She was using no remedies, and had accepted her lameness, and had for a long time no expectation of getting better. She has long been a praying woman, and one of our best. Of late, a spirit of inquiry and of faith has sprung up in our midst in regard to the question of healing in answer to the prayer of faith. Some striking cases of the kind have occurred here within the last few months. Mrs. Miller finally found herself able to believe in the healing power. It was a time of more than ordinary suffering. She and a sister united in prayer

for her healing. She felt a mysterious power resting upon her. THE PAIN SUDDENLY CEASED. SHE AROSE AND FOUND HER WHOLE FRAME LIMBER AND WELL. Since then she has been full of the Holy Ghost and of praise, and says she never had such health before. She testifies and gives glory to God wherever she goes. Our whole church can bear testimony to her previous suffering and present health. Last Monday she rode from Strongville (twenty miles) in the cold rain without the least injury. She moves among us a living wonder." In answer to inquiries as to this case, Mr. Finney wrote, about one year later: "Mrs. Miller still remains entirely free from her former disease. She declares herself to be in the best of health, soul and body. She seems to be constantly overflowing with holy love and joy. God bless you! C. G. Finney."

God has allotted to man a certain span of life and His will is that life should be *lived* out. I want you to recall that all those He called back from the dead were *young people* who had not lived out their fullness of years, and in that very act we may see His protest against premature death.

If the allotted span has not been spent we have a right to claim God's gift of health; and, even though it is passed, if it be His will that we should continue here for a time longer, it is equally His will that we should do so in good health. "I will take sickness away from the midst of thee. . . . The number of thy days I will fulfill." (Exod. XXIII: 25-26.) "With length of days I will satisfy him" (He that dwelleth in the

secret place of the most HIGH). (Ps. XCI:16.) "Length of days and long life and peace shall they add to thee." (Prov. III:2.) "The days of our years are three score years and ten." (Ps. CX:10.) "Why shouldest thou die before thy time?" (Eccl. VII:17.) "Take me not away in the midst of my days." (Ps. CII:24.) How are we to die? "He taketh way their *breath* and they return to their dust."

Quotations from Rev. Samuel C. Benson, Ph.D. former general Secretary of the American Bible Society. Admitted by unanimous vote into the New York Presbytery, after telling the Moderators Council of the Presbyterian Church that he had returned from London with the avowed purpose of persuading the churches to take up Bible Healing.

The *New York Tribune* quotes him as saying that "This healing movement is one of as great potentiality in religious progress as that launched by Martin Luther." "A blaze has been started which will end in a conflagration sweeping the religious world."

Among the churches of New York City and Brooklyn becoming members of the Bible Healing Society are Episcopal churches, Congregational, Presbyterian, Methodist, Reformed, Baptist, German Baptist, Swedish Baptist, Dutch Reform, English Lutheran and Lutheran.

"The zero hour has arrived in organized religion. Christianity now enters its new phase and development. Bible healing strikes the note for which this age has been breathlessly listening. This is the church's great opportunity to retrieve the precious years, and to save herself the scores of thousands who are streaming into various cults and isms and mental religions which are offering

healing of soul and body, as the church herself ought to offer it if she still makes even a pretense of following Christ. . . ." "The healing Ministry is indisputably one of the primary features of the program of Christianity . . . based upon God's eternal word." *"Christ never preached without healing. He never commissioned anybody else to preach His gospel without commanding them to heal the sick."* Every Evangelical minister ought to practise it. He may be assured that the increase of his usefulness will be a hundredfold. The cross of Calvary stands absolutely as a guarantee for our health and happiness here, as well as for our Spiritual Holiness. Beloved, if the preachers of America be awakened and aroused to carry out their moral duty in this regard we shall see loosed a heavenly blessing upon this world which has not been equalled since the day of Pentecost. . . . In spite of some opinions to the contrary the Spirit is moving mightily in these days. "Preach the Gospel and heal the sick," is a more acceptable idea today than it has been for many centuries. Pastors and even laymen who are investing their lives in this blessed work are ample evidence of the gathering momentum of the movement. The fact that churches of every denomination are today conducting these full Gospel services, preaching the Kingdom and healing the sick, without any large or serious objection whatever being registered, is an indication that the mind of Christ is now being seriously considered and followed.

From New York to Los Angeles individual churches of all faiths are holding prayer and healing circles, and blessed reports are coming in from Methodist and Baptist, Presbyterian, and Congregational, Episco-

palian and other evangelical churches to the glory of Almighty God. It is one of the great movements of history! Denominational boards in many places have been joyously telling of the wondrous successful use which God has made of them in healing of the sick in body and in spirit on the foreign fields, and in so-called heathen lands.

A FEW EXTRACTS FROM THE REPORT OF THE *COMMISSION ON SPIRITUAL HEALING* APPOINTED BY THE EPISCOPAL CHURCH SPONSORED BY BISHOP REESE, WHO FOR MANY YEARS HAS PRACTISED THE HEALING MINISTRY AND WHO WAS CHAIRMAN OF THE COMMISSION.

"The healing of the body is an essential element of the Gospel, and must be preached and practised."

"The universal healing of the sick by Jesus was done as a revelation of God's will for men."

"No longer can the church pray for the sick with the FAITH-DESTROYING, qualifying phrase 'If it be Thy will.'"

"God never willed the sinning nor its consequences."

"Jesus healed because He was the perfect revelation of infinite love."

"Jesus healed only as a perfect man, and did not draw upon supernatural powers that other men could not appropriate."

"Has the church of our time no message to and for the sick? Our Lord said, 'As my father sent me into the world, even so, send I you.' 'The works that I do shall ye do also.'"

"Christ's supernormal works become to us illustrations of what we can do when we become Christlike."

God wills our health, that the church, "The Body of Christ" has the same commission and the same power as "The Head," that we churchmen with this true conception of God as Creative Love must now give a sinning and suffering world this full gospel of salvation from sin and its inevitable consequences."

The commission of the Church to go "Into all the world and preach the Gospel to every creature," could not be fulfilled by the disciples nor by their immediate successors. The commission was indeed to the church of all ages and lands. Where that full Gospel has been preached, the word of the founder of the Church has been true, and these signs shall accompany them that believe. "In my name they shall cast out devils." These signs have accompanied the preaching of the FULL Gospel, not only in apostolic times, as witness "The Acts of the Apostles," but in all ages of the church's history. It is true that when, in the fourth century, the church became rich and proud, she lost her PITY along with her faith, but individuals and groups of her clergy and communicants in all generations have been loyal and believing and "the signs" have followed. It is significant that EVERY GREAT SPIRITUAL REVIVAL IN THE CHURCH HAS WITNESSED THE RENAISSANCE OF FAITH IN THE POWER OF TRUE RELIGION TO HEAL THE SICK. Today we glory in the fact that great throngs of churchmen are turning with child-like faith to Him "Who forgiveth all our iniquities and healeth all our diseases."

Chapter V

HEALING IN THE ATONEMENT

We come now to the crux of the whole matter: is healing in the atonement? Did Christ die that we might be released from the thralldom of disease, as well as from the penalty of our sins? If, as some teach, healing is not in the atonement, why were the types of the atonement given in connection with bodily healing throughout the Old Testament? In the twelfth chapter of Exodus, why were the Israelites required to eat the flesh of the passover lamb for physical strength, unless the Divine Spirit, who inspired the Bible writers, desired to make it plain that we Christians of today, are to receive physical life and strength from Christ who, Paul says, "is our Passover, sacrificed for us?"

765 years after the institution of the passover we read in 2 Chronicles XXX:20 that "The Lord hearkened to Hezekiah and healed the people" when they kept the passover. Accordingly Paul, in 1 Cor. XI:30 speaks of the failure of the Corinthians to rightly "estimate the body" of Christ, our Passover, as the reason why many among them were "weak and sickly." The Lord's Supper is more than an ordinance because we may partake of Christ while we are partaking of the emblems of his death, and the benefits thereof. In Christ there is both bodily and spiritual life, and

surely there is no better time of availing ourselves of "the life also of Jesus made manifest in our mortal flesh." (2 Cor. IV: 11.)

Again, in Leviticus XIV: 18 we read of the priest making atonement for the cleansing of the leper. Why an atonement for the leper's healing if it was not to be taught that our healing also is to rest on the atonement of Christ? The types in Leviticus XIV and XV, show us that it is invariably through the atonement that sickness is to be healed; and Jesus tells us in Luke IV: 19 that He was anointed to "preach the acceptable year of the Lord," referring to the Old Testament year of Jubilee. This shows us that the year of Jubilee is strikingly typical of gospel blessings, for here He himself applies the year of Jubilee to the gospel era.

Leviticus XXV: 9 shows that no blessing of the year of Jubilee was to be announced by the sounding of the trumpet, until the day of atonement. On this day a bullock was slain as a sin offering, and the mercy seat was sprinkled with blood—to teach us that no mercy or blessing of the gospel will be offered to us, without reference to the atonement of Christ.

Through the Fall we lost everything; Jesus recovered all through his atonement. It was on the day of atonement that God said, "Ye shall return every man to his possession." The order in the year of Jubilee is—first, the atonement; then, the sounding of the trumpet of the Jubilee, with the glad tidings, "ye shall return every man to his possessions." So, now, the order is the same: first, Calvary; then, the gospel trumpet that He "bare our sins" and "bare our sick-

nesses" to be sounded "to every creature"—showing us that we may return "every man to his possession."

Some of the Fundamentalists who attack the Christian Scientists for believing that we can be saved, irrespective of Calvary, make exactly the same blunder when they say they believe in healing but that it is offered without reference to Calvary. Salvation of any part of man—without sacrifice—is unknown in Scripture. Some ministers are trying to relegate bodily healing to the Millennial Day; but Jesus said, "This day"—not in the Millennial Day,—"is this Scripture fulfilled in your ears." It was to be in the church age, and not in the Millennium, that God established "teachers, miracles, gifts of healing." No one in the church will need healing during the Millennium, because they will then have glorified bodies, when they are "caught up to meet the Lord in the air" and "this mortal puts on immortality."

In Numbers XVI:46-50, after 14,700 had died of the plague, Aaron, acting as priest and mediator, stood between the living and the dead, and made an atonement for the removal of the plague—the healing of their bodies. So Christ, our Mediator, by his atonement, redeemed us from the plague of sin and sickness. Again, in Numbers XXI:9 we read that the Israelites were all healed by looking at the brazen serpent, which was lifted up as a type of the atonement. If healing was not to be understood by us to be in the atonement, why do we read that these dying Israelites were required to look at a type of the atonement for their bodily healing? Again, in Job XXIII:24-25, we read, "I have found a ransom (in margin, 'atonement') his flesh shall be fresher than a child's; he

shall return to the days of his youth." Here we see that Job's flesh was healed through an "atonement"; why not ours?

Again, David opens the hundred and third Psalm by calling upon his soul to bless the Lord, and to "forget not all his benefits"—and then he specifies "who forgiveth all thine iniquities; who healeth all thy diseases." How does God forgive sin? Of course, we answer, "Through the atonement of Christ"; He heals our diseases in the same way, because the atonement is the only ground for any benefit for fallen man. How can God save any part of man except through the atonement?

Jesus went to the cross, spirit, soul, and body, to redeem man, spirit, soul, and body; therefore the cross is the center of the plan of salvation for man, spirit, soul, and body. Every form of sickness and disease known to man was included, and many of them are even mentioned in the curse of the law.

Paul argues, in Romans III, that "God set forth Christ to be a propitiation . . . that He might be just and the justifier of him that believeth in Jesus"; in other words, were it not for the atonement, God would be unjust in justifying the sinner; and likewise, He would be unjust in healing the sick, if He did not first provide a way of redeeming them from sickness.

The fact that God ever healed anyone is to me one of the best proofs that healing was provided by the atonement; if healing was not provided for all in the atonement, how did the whole multitude obtain from Christ the healing that God had not provided? But we read: "He healed them ALL!" And if the body is not included in redemption, how can there be a

resurrection? If we have not been redeemed from sickness would we not be subject to disease in heaven—if it were possible to be resurrected irrespective of redemption? Man's future destiny being both spiritual and physical, his redemption must be both spiritual and physical.

Chapter VI

GOSPEL PARALLELS

Adam, by his fall, brought sin into our souls; Adam by his fall, brought disease into our bodies.

Sin, therefore, is the work of the devil. Disease, therefore, is the work of the devil.

Jesus was manifested to "destroy the works of the devil" in the soul. Jesus was manifested to "destroy the works of the devil" in the body.

The redemptive Name, "Jehovah-tsidkenu" reveals his redemptive provision for our souls. The redemptive Name, "Jehovah-rapha" reveals his redemptive provision for our bodies.

On Calvary Jesus "bare our sins." On Calvary Jesus "bare our sicknesses."

He was "made sin for us" (2 Cor. V:21), when He "bare our sins." (1 Peter II:24.) He was "made a curse for us" (Gal. III:13), when He "bare our sicknesses." (Matt. VIII:17.)

"Who his own self bare our sins in his body on the tree."

"By whose stripes ye are healed."

"Who forgiveth all thine iniquities."

"Who healeth all thy diseases."

"For ye are bought with a price; therefore glorify God in your . . . spirit."

"For ye are bought with a price, therefore glorify God in your body."

The spirit is bought with a price. The body is bought with a price. Is remaining in sin the best way to glorify God in your spirit? Is remaining sick the best way to glorify God in your body?

Since He "bare our sins"—how many must it be God's will to save, when they come to Him? The only condition is, "Whosoever believeth." Since He "bare our sicknesses" how many must it be God's will to heal, when they come to Him? Jesus' ministry gives the answer: "He healed them all."

As "God made Him to be sin for us, who knew no sin," so God made Him to be sick for us who knew no sickness. Did He not do so, that we might not have to bear them?

Christ bore our sins that we might be delivered from them. He did not "bear" them, in the sense that a sympathetic friend "suffers with" us—He took our place; He was our Substitute—He suffered for us; and He bore our sicknesses that we might be delivered from them; it was not sympathy, but substitution. If the fact that Jesus bare our sins in his own body on the tree be a valid reason why we should all trust Him now for the forgiveness of our sins, why is not the fact that He bore our sicknesses an equally valid reason why we should all trust Him now to heal our bodies?

Faith for salvation "cometh by hearing" the gospel that "He bore our sins"; faith for healing "cometh by hearing" the gospel that "He bare our sicknesses." Therefore, we should preach this twofold message: it

should be announced to "every creature": "He bore our sins," "He bore our sicknesses."

Christ's promise for our souls is in the great commission and so is His promise for the body.

In connection with the ordinance of baptism, the Bible teaches that he that believeth and is baptized shall be saved. In connection with the ordinance of anointing with oil, the Bible teaches that he that believeth and is anointed shall be healed.

We are commanded to baptize in Christ's name. We are commanded to anoint "in the Name of the Lord."

In the Lord's Supper the wine is taken "in remembrance of His death for our souls." In the Lord's Supper the bread is eaten "in remembrance of His death for our bodies." (I Cor. XI: 23-24.)

The sinner is to repent before believing the gospel, "unto righteousness."

James V: 16 says: "Confess your faults one to another . . . that ye may be healed."

Water baptism stands for total surrender and obedience. Anointing with oil is the symbol and sign of consecration.

The sinner must accept God's promise as true before he can feel the joy of salvation. The sick must accept God's promise as true before he can feel well.

"As many as received Him . . . were born of God."

"As many as touched Him . . . were made whole."

Chapter VII

PRECIOUS PROMISES FOR HEALING

In the very beginning of the Word, in the twentieth chapter of Genesis, we find the story of Abimelech who had taken Sarah, Abraham's wife, and how God spoke to him in a dream telling him,

> *"Behold thou art but a dead man, for the woman which thou hast taken; for she is a man's wife."* (Gen. XX: 3.)

Then God gives him his glorious promise in the seventh verse:

> *"Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine."*

We find Abimelech makes restitution, returning to Abraham all that he had taken, and in the seventeenth verse of the same chapter we find God perfectly fulfilling this precious promise:

> *"So Abraham prayed unto God; and God healed Abimelech, and his wife, and his maidservants."*

The next promise we find is that given to the children of Israel after they had crossed the Red Sea. We are told that the journey of the children of Israel is typical here of our pilgrimage as children of God. In Exodus in the fifteenth chapter, part of the twenty-fifth and twenty-sixth verses, it is written: "Therefore he made for them a statute and an ordinance, and there he proved them. And said, if thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee."

They are told that if they walked in loving and holy obedience they should be kept from sickness and disease which belonged to the old life of bondage which they had left behind. We find in the twelfth chapter of Numbers that Moses remembered God's promise, "I AM THE LORD THAT HEALETH THEE." When Miriam was smitten with leprosy after she had spoken evil against her brother, we find:

> *"And Moses cried unto the Lord, heal her now, O Lord, I beseech thee."*

We find in the twenty-first chapter of Numbers how, after the children of Israel had murmured against God and against Moses, a poisonous serpent had come into the midst of the people and had bitten them and many were dying. They came to Moses and confessed their sin:

> *"We have sinned for we have spoken*

against the Lord and against thee; pray unto the Lord that he take away the serpent from us; and Moses prayed for the people." (Num. XXI:7.)

We read how Moses prayed unto the Lord and the Lord commanded Moses to make a serpent of brass and place it upon a pole, and it should come to pass that everyone that was bitten when he looked upon it should live.

"And Moses made a serpent of brass and put it upon a pole and it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass he lived." (Num. XXI:9.)

Here, as always when the children of Israel recognized God's promise, I AM THE LORD THAT HEALETH THEE, and became obedient to His will, He proved Himself to be "THE GREAT I AM." Although many died and perished without ever seeing the promised land, yet we find the Psalmist David tells us in the one hundred and fifth Psalm, thirty-seventh verse:

"He brought them forth with silver and gold; and there was NOT ONE FEEBLE PERSON AMONG THE TRIBES."

He proved himself the great Physician. As we read the Psalms of David we find the record of affliction, and God is always the healer, and God alone. The Psalmist looks to Heaven for the healing of his body as well as forgiveness of his sins. And in the four

hundred years after this promise in Exodus we hear David say:

> *"Bless the Lord, O my soul and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction."* (Ps. CIII: 2-3-4.)

Then in the prophecy of Isaiah we find that Isaiah, in the great "atonement" chapter, the fifty-third chapter, fourth and fifth verses, tells us: "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed."

In many other places the word "griefs" is translated "sickness," meaning he bore our "sicknesses." You have to misquote this promise not to include yourself, for in it you will notice that he bore OUR sickness, OUR sorrows, OUR transgressions, OUR iniquities, OUR peace; and with His stripes "WE" are healed. In the great commission we find that the Lord Jesus Christ in Matthew XXVIII: 19 commands us to

> *"Go therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:*
>
> *"Teaching them to observe all things whatsoever I have commanded you; and, lo, I am*

with you always, even unto the end of the world. Amen.

Again in the closing chapter of Mark he tells the disciples (Mark XVI; beginning at the fifteenth verse and following unto the end):

"And he said unto them, Go ye into all the world, and preach the gospel to every creature.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

"And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

"They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

"So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

"And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen."

In these commissions we will notice that first he has commanded to teach all nations: "Go ye into the world"; to preach the gospel to every creature, and the gospel is the good news that Jesus is our "Substitute" on Calvary's cross and that His promises are not for a few lucky ones but for "every creature." "All the world, even unto the end." He commissions the dis-

ciples to teach them, to "obey all things that I commanded you." (Matthew IV: 23.)

> *"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people."* (Matt. IV: 23.)
>
> *"And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people."* (Matt. IX: 35.)

And to do the works that Jesus did:

> *"And he called unto him the twelve and began to send them forth by two and two; and gave them power over unclean spirits."* (Mark VI: 7.)

Notice the commission which he gave to the disciples and the results and the report of their activities: In the great commission in the closing chapter of Mark, he had promised believers that signs shall follow. In the great commission we have the "shall" for the soul and the "shall" for the body. "He that believeth and is baptized *shall* be saved, and he that believeth not shall be damned, and these signs shall follow them that believe, in my name shall they lay hands on the sick and they *shall* recover." Every member of the early church preached and practised this great commission. It is very evident that Divine healing was a settled fact and commonly practised in the early church: Paul

speaks of it in I Cor. XII, as a common "gift" of the Spirit in the church at Corinth:

> *"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, etc."* (I Cor. XII: 28.)

So universally was it practised that it is not often referred to in the Epistles, but we find James, Bishop of the church, in his old age, in his earnest concern for the future welfare, fearing lest there should be a falling away from the faith, left on record just as binding and sacred regulations for the healing of the sick as any of the other ordinances of Church government. We have no more reason to believe that they have been cancelled than that any of the other promises contained in his Epistles have been. Without doubt they are as binding upon us today as when they were written.

> *"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:*
>
> *"And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.*
>
> *"Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."* (James V: 14-15-16.)

This was followed by an example of persistent

prayer; for Elijah prayed for rain, and persisted until his answer came. The gift of healing was in common use, although mentioned in the gospels in this connection only in Mark VI: 13.

> *"They anointed with oil many that were sick and healed them."* (Mark VI: 13.)

SPROUL FAMILY

Left to right—Mary Jane, Rev. Sproul, Elsie Lois, Mrs. Sproul and Martha Jean

Chapter VIII

BRAZEN SERPENT

Israel's sickness came from sin; that is the underlying note of the entire Old Testament; if we miss that truth, we have no adequate conception of the fundamental truth that God, by His Spirit, had revealed to ancient Israel. Israel, not satisfied with God's way, and the food He provided, took matters in their own hands; as Isaiah said, "We have turned every one to his own way." "Sin is self-management."

All sickness comes from sin; it may not be our own sin; Israel's sickness came from the serpent's bite; ours come from "that old serpent, the devil"; Jesus taught that sick people were "oppressed of the devil," and He came to "destroy the works of the devil"; hence his healing ministry.

In the olden time, God's remedy was the uplifted serpent—an image of the fiery serpents; the serpent on the pole was the image of the serpents on the ground; we read: "It shall come to pass, that every one that is bitten, when he looketh upon it shall live." (Num. XXI: 8.)

Here was a type, a foreshadowing of the coming sacrifice upon Calvary, and we are taught that the "second Adam" would come in the image of the first Adam.

As their curse was removed by the lifting up of

the type of Christ, so our curse—of disease—is removed by the lifting up of the Anti-type. (Gal. III: 13; Deut. XXVIII.) Both forgiveness and healing came to these Israelites by an expectant look at the type of Calvary's Victim. Can we not receive as much —in this "better" dispensation, with its "better" covenant, "better" promises, and "better" everything? Is there less help for the incurable now? If not, then we are the losers; if healing is not in the atonement, why were they required to look at the type of the atonement, in order to get bodily healing? This being God's remedy accompanied with God's promise caused them to look expectantly for healing. Theirs was an expectant look; they did not say, "Others are being healed, why not I?" Nor, "If So-and-So is healed, I will believe."

Many expect healing merely because they see others healed and not because they have grasped the truth about Calvary, and the Word of God. Such people's confidence is soon shaken.

The atonement and the Word of God is the only proper basis for faith. Not one was promised healing who would not look at the type of Christ's atonement; after being properly instructed, and having met God's conditions, every sick person has the same right to expect to be healed, as these dying Israelites. The faith of Abraham, and other Bible characters, consisted in their being "fully persuaded" by the word of God alone. Let us all, like these Israelites, look away from our sickness, and our symptoms—to God's remedy and God's promise, until we are fully persuaded. As God said, "Every one that looketh shall live"—so, "every one" that, by looking, becomes "fully

persuaded" will be healed. Christ still says to all such, "As thou hast believed, so be it unto you."

As we look to Calvary let us consider: the benefits provided—every sinner may look. This is God's remedy. Would God provide an unsuccessful remedy? The covenant of healing is sealed with the redemptive Name, Jehovah-rapha; the blessing of healing is bequeathed to us in Jesus' last will and testament; if you are not fully persuaded, notice, the universality of the atonement, "Every one that looketh," "He healed them all." "If there be any sick?" There is no command given under the gospel more clear and explicit than God's direction to the sick in James V: 14. Notice, too, God's unchangeableness. "The same . . . today." And consider His hatred of sickness and disease: the record of his ministry is one of unceasing warfare against every form of sickness and disease. "For this purpose was the son of God manifested." Recall His sufferings, in order to provide exemption from sickness as well as sin; note how willing He was, and hear Him say, "How much more" than parents—am I loving and compassionate. Ask yourself, "Is it His will to keep His promise?" Is He able?

They repented before they looked, and we are to "Repent and believe the gospel." "If I regard iniquity in my heart the Lord will not hear me." Joyful obedience to all the revealed will of God is a condition of healing.

"Delight thyself in the Lord, and He will give thee the desires of thine heart."

The turning point in their recovery was when they looked. When Jesus was appealed to, and pronounced the cure, the parent found that the young man began

to mend that very hour. The healing begins the instant you intelligently meet his conditions. But the sick man himself must "look"; Moses' prayer, alone, was not sufficient. Let your eyes be on God's remedy and God's promise—and not merely on the worker who prays for you. Their faith was not to be in the one who carried them where they could see the brazen serpent; the apostles impatiently asked, "Why look ye on us as though we by our power had made this man to walk?" God wants your personal look of faith. If you are doubting, don't listen to Satan, or watch your symptoms, for this is the very opposite of the way to obtain faith. Like Abraham, "Look"—until you are fully persuaded. As you "look"—believe that "by His stripes ye are healed." Therefore, you should say, by faith, "I am healed." To look at other things and be influenced by them instead of God's Word, is making God a liar. As you "look" see your sickness on Him—where God put it—and step out from under the load, and begin thanking Him for bearing it for you! Begin blowing the ram's horn of thanksgiving—before the walls fall. "Salute the victory in advance." Look to Christ as the Author and Finisher of your faith!

Jesus bids you believe that your prayer is heard, and that "ye shall receive!"

Chapter IX

CHRIST'S ATTITUDE TOWARD OUR SICKNESSES AND INFIRMITIES SINCE HIS EXALTATION AT THE RIGHT HAND OF GOD

1. Revealed by his *redemptive* and *covenant* name Jehovah-rapha.

Do not his other six names reveal his *present* attitude? A *redemptive* name must reveal His present attitude. This is what they were given for.

Even before his redeeming work on Calvary, he was Jehovah-rapha to *all* throughout the Old Testament.

Christ himself fulfilled this covenant to ALL who came to him during his earthly ministry.

No one has a right to change his *"I AM"* to *"I WAS."*

THEREFORE trust Him to heal you now.

Ask and "Believe that ye have received" and praise God; when we ask anything according to his will he heareth us.

2. Revealed by his own promise to *continue* and augment his healing ministry after his exaltation, in answer to the prayer of believers. (John XIV: 12-13).

All may share this ministry. Laymen were referred to when he said: "He that believeth on me, the works

I do shall he do also, and greater works." Laymen were commanded to "Pray one for another."

3. Revealed by his fulfilment of the above promise recorded in the Acts of the Holy Ghost. "They were healed every one." (Acts V: 12-16.) After this, all the other sick people in the Island came, and were cured." (Acts XXVIII: 9—Weymouth's translation.)

He did all this, since he was exalted.

4. Revealed in the Great Commission.

"All the world." "All power" for "all the days."

"All Nations." "They shall be saved."

"All the days." "They shall recover."

"Every creature." "Observe all things whatsoever."

Jesus wouldn't allow this until after He was exalted. Then He commanded them to do His works.

5. Revealed by his command to "Any sick" *during his exaltation.* (James V: 14-16.)

Does He mean we shall pray with faith or without it?

How can we pray the "Prayer of faith" unless it is His will?

Does He command us to pray for a thing He will not do? Is the ordinance of Baptism good for all?

If it is not God's will to heal "Any sick" who meet these conditions, then He has commanded us to pray without faith.

It is impossible for anyone to obey (James V: 14) except those who live during the time Christ is exalted.

Wesley wrote that this was the whole process of healing *"In the Christian Church, until it was lost through unbelief."*

Vavasour Powell wrote: *"It is a gospel ordinance and not repealed."*

The Waldenses say in their confession: *"We hold it as an article of faith."*

W. C. Stevens: "All preachers, teachers, writers and others, who hand out the word of life to the people, should keep this direction (James V:14) as continuously before the people as sickness itself constantly confronts them."

The Elder is the divinely appointed minister to the sick of the church, and "the Prayer of faith" is an essential qualification of the Elder.

This direction (James V:14) was not given until after Christ was glorified—twenty-seven years after.

The book of James was written in the year 60 A. D., which was twenty-seven years after Christ was glorified.

The Scriptures have never commanded this for any other time except during the time He is glorified.

There has been no *"Church"* and no *Elders* in any other age to obey these instructions.

The Church had no existence until Christ was exalted.

The Church age will soon give way before the Kingdom age.

The Church cannot obey this during the Millennium, because there will be no sickness then.

Will not God honor the ordinance of anointing for healing which He commands to be done "in the name of the Lord"?

6. His present attitude is revealed by the fact that after his exaltation, he "set" (established) "built into the church," gifts of healing.

History records the manifestations of this and other gifts through the centuries.

7. *His present attitude is revealed by the fact that the*

Holy Spirit and his work in us is the earnest of our inheritance while He is exalted and until redemption.

Healing is a foretaste of the resurrection.

8. HIS PRESENT ATTITUDE IS REVEALED BY THE FACT THAT HIS SUBSTITUTIONARY WORK ON CALVARY WAS IN BEHALF OF ALL WHO LIVE ON EARTH DURING HIS EXALTATION.

His substitutionary work was His own reason for His making no exceptions in healing all who came to Him.

Both in Leviticus and in the Gospels, All disease was healed on the ground of Atonement. Not only in Matt. VIII: 17 but ever since he heals. "That it might be fulfilled, etc."

9. His present attitude is revealed by the manifestations of his compassion toward all who came to him during the days of his flesh. He is a "Merciful High Priest."

He was *merely doing* and *revealing* the will of God.

He said he would continue the same during his exaltation.

It is expedient (profitable) for you that I go to the Father.

Would this be true if His compassion toward the sick was to be modified or withdrawn?

Jesus said, "When He, the Spirit of Truth, is come, He shall glorify me."

Could the Spirit glorify Christ by telling us . . . that Christ had *modified* or *withdrawn* His compassion since His exaltation, after Christ Himself had promised that He would continue and *augment* His mercies by going.

Did the Spirit come to *magnify* Christ by *modifying* His ministry to His sick and suffering brethren?

We see healing revealed by Nature. Has He commanded Nature to rebel against His own will?

What has the Spirit Himself to say on this point?

He tells us in Heb. IV:15 that Christ as our High Priest during his exaltation is "touched with the feeling of our *infirmities.*"

This same Greek word is translated in Heb. X:34 to "have compassion."

In Heb. V:2, The Holy Spirit tells us again that as our High Priest He "can have compassion."

Love and mercy and compassion are His greatest attributes, and is it glorifying to Christ to teach that during His exaltation His compassion toward the sick has been modified?

Every minister who teaches that it is not Christ's will to heal the sick teaches that His compassion has been modified or withdrawn, or that He has lost some of this compassion.

Jesus said, "The Spirit will glorify me," and He does it by telling us that our compassionate "Christ is the same yesterday and today and forever."

He is touched with the feeling of our *infirmities.*

As He looks upon all of our *infirmities* today, He is moved with compassion toward us.

"His *mercy* endureth forever" for "He is plenteous in *mercy* unto all that call upon Him."

It was Christ's mercy in Decapolis that caused the multitudes to glorify God. Does the Holy Spirit come to glorify Him by modifying His mercy?

Christianity is Jesus Himself as the *Gospels* reveal Him. We cannot change it to suit our doubts.

Is He more willing to show mercy to the Devil's children than His own?

10. The history of His healing mercies throughout the centuries also reveals His present attitude.

Is it right to try to justify our unbelief and the triumph of disease by calling in question His willingness to heal?

If so, why not call in question God's willingness to save men in order to justify the unsanctified condition around us?

11. Again, His present attitude is revealed by the manifestations of his compassion in behalf of those now present whom He has healed. Thousands in every city can testify that "He is the same yesterday, and today and forever."

Conditions to be met by candidates for healing:

Strength for *service* to finish your course is the only *proper* approach when seeking health at God's hand.

The anointing itself is a symbol and sign of consecration.

The sure method for the sick is:

(1) To the Cross for cleansing,

(2) Then to the Upper Room for the Gift of the Spirit.

(3) Then to the Mount appointed for a life commission.

(4) Lastly, to the Great Physician for the strength necessary to finish your course.

It is the Holy Spirit of promise and His work in our bodies that God says is "The earnest of our inheritance" (a glorified body). Therefore to neglect the Baptism with the Spirit is to neglect the Earnest.

Since He is the Earnest, to neglect Him is to neglect the Earnest.

13. Christ was revealed to destroy the works of the Devil.

In this purpose was included the healing of "all that were oppressed of the Devil."

14. He was revealed that we might be "Perfect in every good work."

15. He hath redeemed us from the curse of the Law.

16. Revealed in the meaning of the word "Salvation."

17. This is the Miracle-worker's Age. If we are united to Him, we may expect them still.

18. Jehovah has "caused to mete on Him the punishment of us all." Therefore we need not bear the burden of sickness any more than we bear the burden of our guilt.

Chapter X

THE LORD'S COMPASSION

"The Lord is gracious, and full of compassion, slow to anger, and of great mercy. The Lord is good to all; his tender mercies are over all his works." (Ps. CXLV:8-9.)

. . . . .

In the Lord's compassion we have a complete revelation of his willingness to heal. During his earthly ministry He was everywhere moved with compassion, and healed "all them that had need of healing"; and it is this same Jesus, who after saying, "It is expedient for you that I go away," is now seated at the right hand of God, "that He might be a merciful and faithful high Priest" for us.

In the Scriptures we find the same Hebrew noun translated "mercy" and "compassion." To have compassion is to love tenderly, to pity, to show mercy, to be full of eager yearning. Our text describes the nature of God, and He is described in these terms over and over again throughout the Scriptures. God's true nature is not anything so much as He is love. The most outstanding statements in the Scripture about our Heavenly Father are those concerning His love, His mercy, His compassion; and there are no words that can be given concerning our great God's character, that will so inspire faith as these. In our meetings we have seen faith rise mountain-high when the truth of

God's present love and compassion began to dawn on the minds and hearts of people. It is not what God can do, but what we know that His great heart yearns to do for each of us that inspires faith. We are told in the Word that by showing His great compassion everywhere in the healing of the sick He revealed the compassionate heart of His Father, and that, therefore, the multitudes came to Him for help. And oh, how unceasingly the Devil has worked to hide this glorious fact from the people! He has broadcasted the unscriptural statement that the age of miracles is past, until he has almost succeeded in hiding the compassion of God from the eyes of the whole world. Modern theology magnifies the power of God more than it magnifies His compassion; His Power more than it does the great fact that "the exceeding greatness of His Power is to usward that believe." "All the paths of the Lord are mercy and truth, not unto his enemies but unto such as keep his covenant and His testimonies."

Let us look for a few passages from the gospels, showing our Lord's compassion:

Mark I: 40-45. "And there came a leper to Him, beseeching Him, and kneeling down to Him, and saying unto Him, 'If thou canst, make me clean.' And Jesus, moved with compassion, put forth His hand and touched him, and saith unto him, 'I will; be thou clean.' And as soon as He had spoken the leprosy departed from him, and he was cleansed; and they came to Him from every quarter."

Matthew XIV: 13-14. "He departed thence by ship into a desert place apart; and when the people had heard thereof they followed Him on foot out of the

cities. And Jesus went forth and saw a great multitude and was moved with compassion toward them and He healed their sick."

Here, as every place else, He was plenteous in mercy to all that had need of healing, and it was His compassion that moved Him.

Matthew XX: 29-34. "And as they departed from Jericho, a great multitude followed Him. And, behold, two blind men sitting by the wayside, when they heard that Jesus passed by, cried, 'O Lord, Thou Son of David.' And the multitude rebuked them, because they should hold their peace; but they cried the more, saying, 'Have mercy on us, O Lord, Thou Son of David.' And Jesus stood still and called unto them, and said, 'What will ye that I shall do unto you?' They say unto Him, 'Lord, that our eyes may be opened.' So Jesus had compassion on them, and touched their eyes, and immediately their eyes received sight and they followed Him."

Here these blind men asked for the mercy of having their eyes opened, and Jesus granted unto them the mercy as well as forgiveness. The sick in those days when asking for healing asked for "mercy." In our day people think of mercy as applied only to the sinner, not knowing that His mercy is also extended to the sick. Paul called God the "Father of all mercies" and proves it by healing all the sick on the island of Melita. Jesus said, "Blessed are the merciful for they shall obtain mercy." After Jesus had had compassion on the man in the tombs, so possessed with a legion of demons that he cut himself with stones, and broke the chains with which they had often tried to bind him —when he was clothed and in his right mind he was

so glad that he besought the Lord that he might remain with Him: "Howbeit Jesus suffered him not, but saith unto him, 'Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.' And he departed and began to publish in Decapolis how great things Jesus had done for him, and all men did marvel." (Mark V: 19-20).

Read Matthew XV: 30-31, and see the results of this one man's testimony, given to advertise the Lord's compassion: "And great multitudes (in Decapolis) came unto Him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and He healed them insomuch that the multitudes wondered when they saw the dumb speak, the maimed whole, the lame to walk, and the blind to see; and they glorified the God of Israel."

It was not—as some teach today—their being sick, but their being healed that caused these multitudes to "glorify the God of Israel." Oh, how much glory would accrue to God, as well as blessing to the world, if every minister today would clearly present the Bible promises for healing to the sick! And then, as soon as each one was healed, he would in turn publish the Lord's compassion in his "Decapolis." In a short time thousands upon thousands who are now sick would obtain faith in Christ for healing. It would then again be said of the multitudes, "They glorified the God of Israel." The Higher Critic and the Modernist would soon be unpopular and the false healing cults would not draw away from the church the multitudes that are now being snared. Some oppose us, and write articles against us for publishing the testimonies of those who are miraculously healed: What is the

matter? Is there anything wrong in obeying the Lord's command to "make known His deeds among the people"? If Christ and the apostles could not draw the multitudes without miracles, does He expect more from us? Instead of the ministry of healing diverting attention from the more important matter of salvation for the soul, we have seen more happy conversions in a single week, because of it, than we have known in the camp of those who oppose healing. (See Matthew IX:35; X:8.)

A mother's love and compassion for her suffering child makes her not only willing to relieve the child, but the mother suffers with the child, and more especially if she cannot help her child. The Greek word which they translate "compassion" means to "suffer with" another. Accordingly Isaiah says, "In all their affliction He was afflicted." Is it not strange that this wondrous fact of His mercy toward the sick, so clearly seen and applied during the darker ages of the Old Testament, should be overlooked and set aside in this "better" age?

Our text, after showing the greatness of His compassion, closes with the logical conclusion, "The Lord is good to all; and His tender mercies are over all His works." In other words He is so "full of compassion" that He cannot be a "respecter of persons" in the bestowal of His mercies. How could He, who being unable to fully gratify His loving heart by blessing holy beings, extends His mercies to the wicked earth, withholding the common blessing of healing from any of His own obedient children? What a strange excuse —for it could not be an honest doctrine or belief, that the sick are not to look for as much mercy during our

age of grace which prophets and kings desired to see, and angels desired to look into, as sufferers enjoyed during the darker ages!

Is God more willing to show the mercy of forgiveness to the Devil's children than He is the mercy of healing to His own? The fact is that He loves His own sick and suffering children even more than He loves the sinner, and the mercy and compassion of the Lord is from everlasting to everlasting—not upon the sinner, alone, but "upon them that fear Him." "Like as a father pitieth his children, so the Lord pitieth them that fear Him." "As the heaven is high above the earth, so great is His mercy toward them that fear Him," as well as the sinner. The sick Christian can say with Solomon, There is no God like thee . . . which keepeth covenant and showeth mercy unto Thy servants that walk before Thee with all their hearts." Not "some," thank God, but this is not enough. The word "willing" is too small to fully express God's merciful attitude toward us. This Word tells us that He "delights in mercy." We have his attitude more fully expressed in 2 Chron. XVI:9: "For the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in behalf of them whose heart is perfect toward Him." This passage shows us that the Lord is not only willing but eager to pour his blessing in great measure upon all who make it possible for Him to do so, "For the eyes of the Lord run to and fro," or, in other words, God is hunting for an opportunity to gratify his great compassionate heart, because He "delighteth in mercy."

Love is the great attribute of God; if we really desire to please Him let us remove the obstacles out of the

way so that God can exercise the great power of His love. God is infinitely good, and He exists forever in a state of entire consecration to pour out a blessing upon His believing children, whenever they make it possible—which many do. After being properly enlightened out of the Word of God—for it is the entrance of His Word that giveth light, and nothing else—you place yourself where God's mercy can reach you, without His having to violate the glorious principles of His moral law. Then wait and see if you do not experience the greatest demonstration of His love and mercy. Not only is God able but He is also willing to do "exceeding abundantly above all that you ask or think." God's love is so great that it could not be gratified by blessing all the holy beings in the universe; therefore He extended it to his enemies "throughout the whole earth." I am sure that God would rather we would doubt his ability than his willingness. Your child may doubt your ability to do for him, perhaps because you are not financially able to get what he wants—but it would break your heart, if you found that he doubted your willingness to help him.

Again our text states that the Lord is "full of compassion; slow to anger, and of great mercy." As we think of how the Lord floods our hearts with his tender love until in intercession for others, our hearts are too full of yearning to utter our feelings—I stand in amazement and wonder as to what his compassion must be. The Bible, the revealed will of God, reverses this and magnifies His willingness to use His power more than it does the power itself. Nowhere in the entire Word of God does it say that "God is Power," but it

constantly tells us that "God is love." It is never faith in God's power that secures His blessings, but faith in His unchanging love and His revealed will as manifested in the life of Jesus. I never found anyone who did not believe that God was able, or had the power to bless, but because they did not believe in His willingness to bless, they are without the blessings. In the first part of our text we find that "the Lord is gracious," which means that "He has a disposition to show favors." This wonderful truth that shines everywhere in the Scriptures, has been so sadly pushed aside today by Modernists, that we hear everywhere that the Lord is able, instead of "the Lord is gracious." Thousands needing healing have come, or written to us, saying concerning their need of deliverance, "The Lord is able" and have been robbed because of the wrong teaching as to His willingness. They have been taught that it is wrong to claim to be certain as to His willingness, and their lack of teaching has kept them from knowing that the Lord is willing. How much faith does it take to say that the Lord is able? The Devil knows that God is able; but he is doing all in his power to keep the people from knowing that He is willing. Satan is accomplishing his end; he is perfectly willing that we should magnify the Lord's power, because he knows that we cannot have one ounce of faith for victory through that; he knows that that is not a proper basis for faith, but he knows that faith in the Lord's compassion and willingness is! Always before praying for the healing of people we have to wait to teach them the Word of God, until they can say, "The Lord is gracious" instead of merely that the Lord is able. This is exactly what Jesus did before healing the leper, who

said, "If thou wilt, thou canst." He showed His willingness so that the man could really expect healing. We have read in the Word many proofs of the Lord's present willingness to heal: "He is the same yesterday and today and forever." Accept the truth this verse teaches, and you can advance from saying "He is able," and say, "He is willing." Then you will be a candidate for the Saviour's compassionate and healing touch.

Chapter XI

PAUL'S THORN IN THE FLESH

A DISEASE OR AN ANTAGONIST?

"And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

"For this thing I besought the Lord thrice, that it might depart from me.

"And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

"Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." (2 Cor. XII: 7-10.)

I believe that one of the most outstanding objections of today to the ministry of healing is Paul's "thorn in the flesh." We have found that one traditional idea has led to another one, and that this is only used as an excuse for failure to believe God's Word! The belief that God is the author of disease is widespread. It is widely taught that God has permitted some of his chil-

dren, often some outstanding saint, to remain sick that He might get glory out of their sickness and disease because of their exhibition of fortitude and patience. This no doubt has led to the idea that it was sickness in Paul's case that God refused to heal. We do not believe that anyone who has taken time to read all that God has to say on the subject of healing could ever come to such a conclusion, the life of the Lord Jesus Christ, being a manifestation of God's Will. I do not mean to insist that there are not as many equally devout men holding contrary views upon this subject of healing, as well as upon other subjects, but those who have taken time to weigh the evidence pro and con agree that anyone who reads the Bible even casually is bound to discover the doctrine of Divine Healing. How sad that so many good men have taught that the age of miracles is past, etc., because they while reading the Scriptures, thoughtlessly pass over the Bible teachings on healing, believing that these great blessings of Christ's love and compassion and mercy upon the sick and suffering in His day are not applicable for our day. Many who have spoken or written against us do not hesitate to use our name, but they have never attempted to answer the argument set forth in God's Word!

> *"Which is easier to say, thy sins be forgiven thee, or arise and walk?"*

Now if we were fighting against "flesh and blood," we would openly oppose them and "Go after them with a vengeance," but "the weapons of our warfare are not carnal."

Before considering this subject of "Paul's thorn in the flesh" we shall refer to the stenographic report of a sermon preached by a prominent minister of the gospel. In order to offset the teachings on healing of which he had practically no knowledge, having never seen nor heard of any instances of healing, he goes on to say: "The fact is, Paul was sick. He was the sickest of men. He had one of the worst and most pitiful of Oriental diseases. He had ophthalmia, a disease of the eyes. The proof that he had it is overwhelming—He tells us he had a 'thorn in the flesh.' When Paul stood before them his eyes were filled with pus—unsightly looking matter running down over his face. Why would they have dug out their eyes for him, except that his eyes, as he stood before them, were a pitiable and appealing sight to them—as the eyes of anyone with ophthalmia are? The peculiar pain of this disease is that it is like a 'stake' in the eyes. It is beyond dispute that Paul was a sick man. He says so himself. Paul did not get this disease from infection. How did he get it? Jesus gave it to him. Paul did not want to be sick. He prayed the Lord to heal him from this sickness. He prayed not once or twice, but three times. He received no answer to his prayers. In spite of all his praying he got no healing. His thrice-offered prayer brought him no cure. Not even a hint of healing. That is not all. The Lord said to Paul in a very startling way, 'My grace is sufficient for thee.' He tells Paul it is better for him to be sick than to be well. He tells Paul it is the Divine Will he should not be cured. He tells Paul Divine Power can and will operate in and through him better with ophthalmia and sickness than without it. Yet Paul has to say in

response to the Lord concerning his infirmity and the Will of the Lord that he should not be cured of it. 'Most gladly, therefore will I rather glory in my infirmities that the power of Christ may rest upon me.' Here Paul says just this, 'I will glory in my ophthalmia. My eyes may be full of repulsive discharge; I may be the object of pity; no matter, I will glory in it. I will rejoice in my sickness; in the quivering flesh and painful suffering of his apostle; the Lord has written his Divine protest against this unspeakable doctrine, this brutal mutilation of the cross of Christ into a center of physical healing.' "

I do not know how to begin with such tommyrot, which this divine offers in answer to the argument for Divine healing. We see first that the expression the "thorn in the flesh" is not used once in either the Old or New Testament except as a figure of speech or an illustration. Not in one instance is the figure "the thorn in the flesh" used with reference to sickness. Every time this expression is used in the entire Bible, we see that it clearly states exactly what "the thorn in the flesh" was.

Turn to Numbers XXXIII:35. Here Moses told the children of Israel, before they entered the land of Canaan, "But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell."

Here the Scripture itself plainly tells us that the "pricks" in the eyes and the "thorns" in the sides of the Israelites were the inhabitants of Canaan; it was not eye trouble or sickness. Now for these teachers who

conclude that Paul's "thorn in the flesh" must have been a bodily affliction. Paul said the "thorn" was in the flesh. In the case of these Israelites, my Bible tells me "pricks in the eyes" and "thorns in your sides" could be nothing but the Canaanites; they could never possibly mean that God was going to stick a Canaanite in their eyes or sides, with their heels dangling out. Can we not see clearly that God was only giving them an illustration, to show them that, as a thorn sticking in the flesh is very annoying, so these Canaanites would, if let remain, be a constant annoyance to the Israelites?

Joshua, a few years later, says in the book of Joshua the twenty-third chapter, the thirteenth verse, concerning the heathen nations in Canaan:

> *"They shall be scourges in your sides, and thorns in your eyes."*

Can we not see clearly that the "scourges in their sides and the thorns in their eyes" were but Canaanites, not sore eyes or sore sides as the theory referred to makes Paul's "thorn in the flesh" to be? Here again, as in all other places, God's Word plainly states what the "thorn in the flesh" was.

In 2 Samuel XXIII: 6, we find among the last words of David:

> *"The sons of Belial shall be all of them as thorns."*

This cannot be any exception; as in all these cases other places, God's Word plainly states what the "thorn" was: and Paul definitely states what his "thorn in the

flesh" was. Now notice Paul says it was "the messenger (the Greek word is 'angelos') of Satan," or as sometimes translated, "the angel of the devil" . . . "Satan's angels," etc. This Greek word "angelos" appears 188 times in the Bible and is translated "angel" 181 times and "messenger" the other 7 times. In all the 188 times in the entire Bible, in every case it is a person and not a thing. Without one solitary exception! "Hell was made for the devil and his angels" or "messenger"; an angel or messenger is always a person that one person sends to another. It is never a disease.

How clear Paul makes this by not only telling us that his "thorn" was the "angel of Satan," but he also tells what the "angel" came to do; "to buffet me"; or as Rotherham, the great translator, puts it, "that he might be buffeted." Now the definition for the word "buffet" which I get from Webster's dictionary, means "blow after blow," as when the waves buffet the ship. According to Weymouth's translation, "Satan's angel dealing blow after blow." Now buffet means repeated blows. If Paul's buffeting was a disease, it would have to have been many diseases at the same time or the same disease many times repeated, to be called buffeting. *Now how could the disease be repeated many times unless he got well between times?* Rotherham's translation uses the pronoun *he* and Weymouth's translation states "As for this three times I sought the Lord to rid me of *him.*" Speaking of this messenger or angel, these translators use the pronoun "he" and "him" when speaking of Paul's thorn; these pronouns therefore as well as the word "angel" or "messenger"

prove that "Paul's thorn" was, as he himself plainly shows, Satanic "persecution," and not a "disease."

When speaking of ophthalmia or any other disease, it would be entirely improper to use the personal pronoun "he" or "him," because there is no sex to ophthalmia.

What would you think if I should ask a man how his cancer was and he would reply, "He is a lot worse. I am suffering terribly." Now since Paul's testimony states that his "thorn in the flesh" was the angel of Satan who buffeted him, demon spirits sent from Satan to make trouble for him wherever he went, why should men wrest the Scripture, asserting that "Paul's thorn" was a disease to excuse themselves for their unbelief and destroy the faith of those who are trying to believe God's word?

After Paul's conversion God said to Ananias, "I will show him how great things he must suffer for my name's sake," not by sickness but by persecutions as penalties for his buffeting of the followers of Christ. Remember how Paul had persecuted the Christians from place to place, and now he, himself, was beginning to experience the same and greater persecutions. Paul tells us more about the "buffetings" of Satan's angels: "Therefore I take pleasure in the infirmities, in the reproaches, in the necessities, in the persecutions, in the distresses for Christ's sake: for when I am weak, then I am strong." Paul realized, and first mentions, "infirmities" as every Christian realizes the "weakness" and inability, in his own strength, to stand against the Devil's messenger or angels and to pass through victoriously. Reproaches, necessities, persecutions, distresses, and all the other buffetings, he tells us about

them elsewhere. Paul besought the Lord three times to be rid of "him" (the messenger of Satan) who was buffeting him so severely in so many ways.

The writer of the pamphlet who declares that Paul's "thorn in the flesh" was ophthalmia, tells us he received no answer to his thrice-offered prayer. To the contrary we find that Christ responded to his thrice-offered prayer, not by removing this Satanic power or messenger, but saying:

> *"My grace (which is for the inner man) is sufficient for thee: for my strength is made perfect in weakness."*

Thank God Paul saw that the grace of God was sufficient to strengthen him to bear all these things, for he cries with the victor's cry:

> *"Therefore I rather glory in my infirmities (weaknesses) that the power of Christ may rest upon me: for when I am weak, then I am strong."*

Unless Paul had become an actual partaker of Christ's strength this would be entirely untrue. Christ's strength was made perfect in Paul's weakness; was he left weak? Oh, no; the weakness was removed! "Grace" was more than a match for "Satan's Angel." How can a man, when he is weak, either physically or spiritually, be a powerful man unless God's strength be imparted to him? Paul saw that the grace of God was given him for every buffeting, every imprisonment to work together for his good and to turn out for the furthering of the gospel. Probably more than

once every servant of God has learned, when he is most conscious of his weakness, that the power of Christ rests upon him the most. Especially when he consciously feels the weakest in himself, he is the strongest because of depending not on himself for strength, but on divine strength.

No other teacher in the word of God is as great as Paul in the teaching that it is the life of Jesus which is made manifest in our mortal bodies, but it is nowhere stated in the Scriptures that God gave "grace" to our bodies. The very word grace shows that it was the inner man that needed help, because the grace of God is imparted only to the "inner man" which Paul says in his case, which should be ours if we are ever going to reach heaven, was "renewed day by day." Now in other words, "grace" is for our spiritual infirmities and not for our physical needs. It was not because the Canaanites were an annoyance to the Israelites in the sense of inflicting any bodily disease or infirmities that the terms of the Old Testament, "pricks in your eyes and thorns in your sides," were used. The annoying Canaanites were outside of the bodies of the Israelites. Just so, Satan's angels were outside of Paul's body.

Oh, how God would be grieved that anyone should get the impression that the apostle had demons inhabiting his body. God's grace and mercy for us are given us to enable us to bear our persecutions and temptations; but not to bear our sins and our sickness, for we find that Jesus on cruel Calvary's cross bore our sins and our sicknesses for us. God has never promised to take away from Christians their external buf-

fetings, afflictions and temptations: but glory be to his Matchless Name, he has given us grace to bear them. So throughout history he has ever been ready to take away all the internal oppressions of the Devil, as Peter describes Christ as healing all those oppressed of the Devil as well as saving them from their sins.

Now Jesus "went about doing good, healing all that were oppressed of the devil for God was with him." God tells us, "They that live Godly in this present world shall suffer persecutions," but he never said they shall remain sick. According to this modern theology and the unscriptural views held by many today! Such views deny all scriptural promises. There is no doubt in my mind that Paul got the expression "thorn in the flesh" from his acquaintance with the Old Testament, and because the terms being used as illustrations or as figures of speech for external and not for bodily annoyances, he also used the same expression to describe his own buffetings. According to some writers (weaknesses of which Paul speaks) were physical. "Paul was the sickest of men." God would not remove the thorn, but gave him strength. How could he labor "more abundantly than all"? If "the sickest of men" could accomplish more work than a well man, then let us all pray for sickness in order that we also may do more work for God.

After realizing God's strength was made "perfect in (his) weakness," Paul could take pleasure not only in his infirmities but also in his buffetings, which he mentions: "reproaches, persecutions and distresses." It would be well to notice among other things that Paul mentioned "necessities," meaning his financial "buffet-

ings," which he also refers to in his first letter to the Corinthians written years before. He says:

> *"Even to this present hour, we both hunger and thirst and are naked, and are 'buffeted' and have no certain dwelling place."* (I Cor. II:11.)

This reference shows that Paul's idea of "buffeting" was not permanent sickness. If Paul's "thorn in the flesh" was ophthalmia or sore eyes, which he doesn't mention (mentioning instead "reproaches," etc.), why does he not say he takes pleasure in the former rather than the latter? In addition to reproaches, necessities, persecutions and distresses mentioned in our text, in the sixth chapter of this letter he mentions stripes, imprisonments, tumults, labors, watching, visiting, dishonor, evil reports, deceivers, "as dying and behold we live, as chastened and not killed, as sorrowful yet always rejoicing, as poor yet making many rich, as having nothing, yet possessing all things," and then, in the eleventh chapter, "stripes above measure imprisonments more frequent, in death often. Of the Jews, five times received I forty stripes save one, thrice I was beaten with rods, once I was stoned, thrice I suffered shipwreck; a day and night in the deep, in journeyings often, in perils of water, in perils of robberies, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weakness and painfulness, in watchings often, in hunger in thirst, in fastings often, in cold and nakedness, reviled, persecuted, defamed, made as the filth of the world the off-scouring of all the things unto this day."

Now who could be responsible for all these sufferings but Satan and his angels?

When Paul enumerates almost everything that one could think of, except sickness or sore eyes, it is passing strange that this one thing which he does not mention and which is outstanding for its absence, should be seized upon and claimed as his "thorn in the flesh!"

Why do those who oppose the truth substitute "sore eyes" or "sickness," neither of which Paul mentions, for all these "buffetings" which he does mention?

"Although it is believed by many good men," as one writer remarks, "this widespread perversion of the Scriptures dealing with Paul's 'thorn in the flesh' is certainly inspired by Satan, because it gives him the privilege of carrying on his evil work of afflicting and tormenting the bodies of saints."

Now, healing being one of the essential elements of the gospel, how could Paul rejoice "in fullness of the blessing of the gospel"—as he did beyond all others—and remain sick? Is not healing a part of the "blessing of the gospel?" We take such consecrated scholars as those who constituted the great Episcopalian commission on healing. They all agree that "bodily healing is an essential element of the gospel and must be preached and practised."

Suppose that this is an asset—that Paul was "the sickest of men"—suffering with sore eyes. Is it not strange that when the Ephesians saw the pus and matter running down Paul's eyes and found that God would not heal Paul, the greatest of his servants, this sight gave them faith for "special miracles to be wrought in their behalf"? For it is stated here that "God wrought special miracles by the hands of Paul,

so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them and the evil spirits went out of them." (Acts XIX: 11-12.)

Now it seems so strange that the Scriptures never speak of "special miracles" in connection with any but this poor, unfortunate, sick apostle! Paul showed a difference between miracles and healing. He, therefore, did not believe in every person being instantly made whole, because he left Trophimus at Miletum sick and Epaphroditus was "sick nigh unto death" for the gospel's sake or from overwork, and he did not recover instantaneously. Paul was no fanatic; concerning the natural laws of health, which are divine, he did not refer to them as God's miracle. He did not hesitate to recommend the "fruit of the vine" in place of water alone, for Timothy's stomach trouble. Paul believed in the sick themselves having faith for healing, for he did not say to the cripple, "stand upright on thy feet," until he observed that "he had faith to be healed." Jesus himself could do not miracles in Nazareth because of community unbelief. What seems the strangest to me is how any minister can set aside the whole Bible as far as the subject of healing is concerned, while keeping in mind the background—the teachings and promises of healing in the Old Testament types:

God's covenant to the children of Israel for healing;

The words, teachings, commands, promises, and the healing ministry of Christ by which he revealed the will of the Father for our bodies;

The gifts of healing set in the church;

The church ordinance of anointing—which is commanded;
The fact that Jesus Christ bore our sicknesses as well as our sins on Calvary's cross;
The untold thousands of those who were healed since the days of the apostles down to our present time; all pointing to a willingness on His part to perform the same blessings of healing today that He is shown to have done while on earth.

Chapter XII

DIVINE HEALING

"The words that I speak unto you they are Spirit and they are life." (John VI: 63.)

. . . . .

We have a great many words of instruction and guidance that have been uttered by teachers of all times; but it is one thing to declare fixed truths, and quite another thing to impart to these truths the quickening that makes them vital to their hearers. Doubtless all mature Christians have come to understand this blessed fact. The words of Jesus have touched us in our unregenerate state and have been the arrow that brought conviction to our guilty souls. In our conversion the words of Jesus wrought in us a mighty change. And when we desired a closer walk with God, it was the words of Jesus that led us to the Father's side, and gave us confidence in His loving care. All through our lives the power of the words of Jesus is felt, meeting every human need.

We invite your attention to his quickening and life-giving words—which enter into our physical nature. The life of the body springs from two sources:

1. Natural creation, deriving its needs from natural provisions;
2. In the Christian, the life of the body is kept,

renewed, supported, and strengthened by the personal life of Jesus, imparted through His Word.

The first thought will be accepted by all; but the second will be rejected by many, questioned by some, and received by a few believers. Although the Scriptures declare so clearly that the body as well as the soul is included in the great atoning work of our Lord and Saviour Jesus Christ—through shadows and types in the Old Testament, and throughout the New Testament, by the fulfillment of the prophecies of Isaiah, *viz.*, that the Coming One should bear our sickness.

Now, as the soul, by the power of the Holy Spirit, in this world enjoys a rich foretaste of the life to come, why should not the body in some degree receive the resurrection power of the Saviour? What are the grounds for accepting the doctrine of Divine healing?

There is an intimate relationship between the soul and the body. So closely are they related that what goes on in the one is felt in the other. There is provided in the great atonement of our Lord Jesus Christ such supplies as meet every want of the soul—strength in weakness, light in darkness, joy in sorrow. No Christian can have an excuse for carelessness or doubt, for the Lord has promised in every circumstance to be willing to supply every need. As one reads the Scripture, he finally asks, "If my soul may be 'complete in Christ'—'filled with the Spirit'—have 'all the fulness of God'—is there not some provision for my body? Is this body just a house to be tolerated until death shall set me free?" If the soul is born again, "born from above" here and now—is the body to be forbidden any participation in this redemption?

Reason cannot answer this query, but Revelation can; the scientist and philosopher cannot help us, but Paul in Romans tells us that we are to "reckon ourselves dead unto sin, but alive unto God; that, therefore, we are not to permit sin to reign in our mortal bodies"; and that, if Christ be in us, while the body is dead because of sin—the spirit is life, because of righteousness; the Spirit of God dwells in us, and "He that raised up Christ from the dead, shall quicken our mortal bodies, by that Spirit."

Notice that Paul, speaking of the "dying" of the body, and the "quickening" of the body—in which Christ dwells—in other words, what happens is the overflow of the spiritual into the physical life. Again, in 1 Corinthians VI: 19, 20, he tells us that our bodies are the temples of the Holy Ghost; and that, therefore, we are to glorify God in our bodies; a very careful study of this passage shows that the Christian's body is the special property of the Lord. In 1 Thess. V: 23 he makes the body as well as the spirit and the soul subject to the Lord, and to be presented "blameless" at last to Him; very evidently we are to live unto God, in our physical life. Provision is made that sin shall not reign in our bodies; the presence of the Spirit means quickening for the physical being. We find promises in the Bible that cannot relate only and wholly to the soul; strength is promised: "As thy days so shall thy strength be." (Deut. XXXIII: 25.) "The joy of the Lord is your strength." (Neh. VIII: 10.) "Thy God hath commanded thy strength." (Ps. LXVIII: 22.) "He giveth power to the faint; and to them that have no might He increaseth strength." "Even the youths shall faint and be weary, and the

young men shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall run and not be weary; they shall walk and not faint." (Isa. IV:29-31.) "Behold I give you power over all the power of the enemy." (Luke X:19.) "I can do all things through Christ which strengtheneth me." (Phil. IV:13.) In the second place liberty and protection are promised: "He shall cover thee with his feathers, and under his wings shalt thou trust; his truth shall be thy shield and buckler; thou shalt not be afraid of the terrors by night, nor for the arrow that flieth by day, nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee. There shall no evil befall thee, neither shall any plague come nigh thy dwelling. He shall call upon me and I will answer him; I will be with him in trouble; I will deliver him and honor him; with long life will I satisfy him and show him my salvation." (Ps. XCI.) "Nothing shall by any means hurt you." (Luke X:19.)

In Isaiah LXI:1 it is declared of Jesus that he should proclaim liberty to the captives and opening of the prison to those that are bound; and His own words confirm this fact: "If the Son, therefore, shall make you free, you shall be free indeed." No one will deny that sickness is bondage. A third promise is abundance of life: In Mal. III:10 God challenges us to prove his willingness and his power to bless: "Bring all the tithes into the storehouse . . . that there may be meat in mine house, and prove me herewith, said the Lord of Hosts, if I will not open unto you the windows of heaven and pour you out a blessing such that there

shall not be room enough to receive it." And Jesus declares: "I am come that ye might have life and that ye might have it more abundantly." He has commanded us to ask and receive that our joy might be full. (John XVI:24.) We find in the prayer of Paul for the Ephesian church: "Unto Him that is able to do exceeding abundantly above all that ye ask or think, according to the power that worketh in us." (Eph. III:20.) And in Corinthians Paul records the wonderful assurance; "All things are yours." (I Cor. III:21.) I am sure that all of these Scriptures fully express the Lord's mind on the subject. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. IV:4.)

These words are quoted by the Saviour at the time of his temptation. Here is life promised, and conditions added. What is life? Life is being. It is the existence and food of the soul. It is the existence and food of the mind. It embraces the entire man. How does God say that I am to exist and be sustained? Not by bread only—in my soul by His Word; in my mind by His Word; in my body by His Word.

Chapter XIII

IS ALL SICKNESS CAUSED BY SIN?

WHAT THE SCRIPTURES HAVE TO SAY.

In pointing out the necessity for true repentance, when people turn to the Lord for healing, perhaps there is no statement which causes so much resentment as the statement that all sickness is caused by sin.

The average Christian, or even the average preacher or teacher, knows so little about what the Bible teaches, that he at once attempts to refute this assertion. But instead of appealing to the Word of God, he points to human experience—perhaps to the story of some saint who has suffered for a lifetime, and he asks, "Do you think that this person is suffering because of sin?"

How are we to settle this question? Is it by human experience or by what the Word says? If by human experience, we must at once give up the problem, for we cannot see the hidden springs from which human actions flow. God alone is qualified to say of any life, "Sin did not cause his sickness and suffering." Yet the great majority of objectors confidently assume that they can probe the depths of the human heart, and assert that their godly friend who is mysteriously afflicted, is innocent and in no way responsible for his plight; the plain teaching of the Word of God is to be ignored.

In the very beginning of the Word of God, in Genesis, we find that the serpent succeeded in tempting Eve to disobey God and she induced Adam to follow her example. Consequently God said to the serpent, "I will put enmity between thee and the woman. Between thy seed and her seed; and it shall bruise thy head." (Gen. III:15.) And unto the woman he said, "I will greatly multiply thy sorrow." (Gen. III:16.) The curse pronounced upon man can be traced to Adam: "Cursed is the ground for thy sake: in sorrow shalt thou eat of it." (Gen. III:17.) This word sorrow means "dis-ease" or pain of the mind, grief, regret caused by loss of good friends, property ill health, or the pains and suffering which accompany and result from sickness and disease, is the most fruitful source of human sorrow in the present life. It is the result of the Fall.

As Satan was the cause of sin so he is, in the same sense, the cause of all the evils resulting from sin. And, having yielded to Satan, man finds himself subject to him both in soul and body. Paul tells us in Romans VI:16: "His servants ye are whom ye obey." We must remain in the control of Satan—unless some provision is made for our deliverance!

In the Bible we find that the most eminent saints were guilty of sinning, and were sick in consequence. For example Miriam, who had been mightily used by the Lord, was smitten with leprosy as the result of her sin. Doubtless if we had been living in those days we would have heard people speak about such a wonderful saint as Miriam suffering from no apparent cause and there probably was a lot of pious talk about the mysterious way in which God has laid his afflicting

hand upon "Sister Miriam." To those who knew her there was no apparent cause for her sickness. But the Bible reveals that here, as in every other case, it was sin that caused the sickness. Today, so loose have our ideas of sin become, that we do not regard jealousy and evil speaking as sins. We forget that God's Word, and not our ideas, is the true standard. In the twelfth chapter of Numbers we find that Miriam had spoken against her brother because he had married an Ethiopian—"a black-skin" woman—and she was smitten with leprosy as a result of her sin. Some people have very crude ideas of God. They imagine Him as doing whatever He takes a notion to do, without regard to right or wrong. They imagine that God permits sickness and distress upon people without cause. Yet God has revealed very plainly in His Word that He always works according to fixed principles of justice.

Abraham, the friend of God, who knew Him intimately, had this confidence as he pleaded with God for the righteous in Sodom. "Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city; wilt thou also destroy and not spare the place for fifty righteous that are therein? That be far from thee to do after this manner to slay the righteous with the wicked; and that the righteous should be as the wicked that be far from thee: Shall not the Judge of all the earth do right?" (Gen. XVIII: 23-25.)

Moses in his Song of Thanksgiving had this conception: "He is the Rock, His work is perfect; for all His ways are judgment; a God of truth and without iniquity, just and right is He." (Deut. XXXII: 4.)

The Psalmist David says:
"Righteous art thou, O Lord and upright are thy Judgments." (Ps. CXIX: 137.)
"Justice and judgment are the habitation of thy throne." (Ps. LXXXIX: 14.)

Not only has God revealed that He acts according to principles of justice, but He has also revealed that there is nothing that happens by chance.

Yet when people take sick they often wonder how it "happened" instead of looking for the cause. Just as it has been proven in the scientific world, so in the moral sphere God has revealed that there is in operation a law of cause and effect. In Proverbs we see the outworking of this law for the protection of the righteous. "The curse causeless shall not come." (Prov. XXVI.)

"There shall no evil happen to the just." (Prov. XII: 21.)

When we come to consider the precious promises which God has given to those who will walk righteously, we see that there must be a law in force. If God did not act according to principle, or if things happened by chance, it would be absolutely impossible for anyone ever to be certain that any promise God has made would be fulfilled. With these thoughts in mind, let us consider some of the promises: "There he made for them a statute and an ordinance and there he proved them. And he said unto them, if thou wilt diligently hearken unto the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his

statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee." (Exodus XV: 25-26.) Rotherham translates this "I am Jehovah THY PHYSICIAN." This is an important passage. Here God reveals plainly the principle upon which He acts in regard to sickness and disease. IF WE ARE WALKING IN THE WAY GOD HAS LAID DOWN FOR US NOT ONE SICKNESS CAN COME UPON US. Consequently, it can be only when sin in some form has come into our lives to draw us aside from God's path that disease is allowed to enter our lives.

This principle is taught again and again throughout the Bible, both by precept and example. "Wherefore it shall come to pass, if ye hearken to these judgments, and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers. . . . And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest upon thee."

"He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty. . . . Surely he shall deliver thee from the snare of the fowler and from the noisome pestilence. . . . Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day; nor for the pestilence that wasteth at noon day. . . . Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation: There shall no evil befall thee: Neither shall any plague come nigh thy dwelling." (Ps. XCI: 1, 3, 5, 6, 9, 10.)

These are promises to the person who is living in

the "secret place" of the Most High, to the person who is in touch with Him, and so is able to take these promises to God, and ask Him to fulfill them in his experience.

In the twentieth chapter of Genesis we read the story of Abimelech, how he had sinned and taken Sarah, Abraham's wife. "God came to Abimelech in a dream by night, and said to him, behold thou art but a dead man, for the woman that thou hast taken; for she is a man's wife." (Gen. XX:3.)

In the sixteenth chapter of Numbers we find that a great plague came upon the children of Israel as the fruit of rebellion. Again in the twenty-first chapter of Numbers we find the children of Israel were bitten by poisonous serpents because of their discontent, murmuring against God and against Moses. Again in the twenty-fifth chapter of Numbers we find a plague came upon the children of Israel as the result of adultery. The three times that sickness and disease are mentioned in the journey of the children of Israel, it stated that it is because of sin. In the story of Job we find his affliction came as a result of fear and unbelief (Job. III:25, 26); sin and transgression (Job. VII:20, 21); self-righteousness (Job. XXVII:5, 6, and XXXII: 1, 2). In the story of Jehoram, because of wickedness (2 Chron. XXI:12-19); Nebuchadnezzar, because of pride (Dan. IV:27-37); Gehazi, because of covetousness (2 Kings V:20, 21); Asa, because of backsliding. At first Asa sought the Lord for deliverance, but later sought it of man. (2 Chron. XV:8—XVI:13.) Hezekiah, full of pride (2 Chron. XXXII:24-26, Isaiah XXXVIII:38.)

We find that in every case of sickness where the

cause is revealed, SIN IS THE CAUSE. Now if sin is always the cause, where the cause is revealed, we are compelled to conclude that SIN MUST BE THE CAUSE IN ALL CASES; otherwise the Bible is not what it claims to be, a perfect and a complete revelation of the will of God. If sin is not the cause in all cases, then the Bible is misleading, and the promises of exemption to those who closely follow the Lord are of no value. The one who takes the opposite view would have sickness falling on those who are obeying God's command and walking in his precepts. But this is impossible. Sin must always be the cause of sickness—not always one's own sin; the man whose son was born blind, when the Scribes and Pharisees asked Jesus, "Who had sinned, this man or his parents?" Jesus told them "Neither"—but he did not do away with the fact, referred to in Exodus XX: 5—

> *"Visiting the iniquities of the father upon the children to the third and fourth generation of them that hate me."*

In the twenty-eighth chapter of Deuteronomy we find that there is a curse that inevitably follows disobedience of the Law; in the fifteenth verse of this chapter we find these words:

> *"But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:"*

Beginning at the twenty-second verse we find the

curse of sickness and disease. Here we find the diseases mentioned:

> *"Consumption, fever, inflammation, extreme burning, the botch of Egypt, emerods, scabs, itch, madness, blindness, astonishment of the heart, smite the knees and legs with sore botch."*

In the sixty-first verse we find:

> *"Every sickness and every plague which is not written in the Book of the Law, them will the Lord bring upon thee, until thou be destroyed."*

Here we see that sickness is the fruit of sin and disease the forerunner of death, of the influence of Him who has power over death, and that sickness and disease are to the body what sin is to the soul!

Nothing could be more false, unjust and unscriptural than to attribute to God sickness and disease and say, as some deemed it pious to say, that it comes from His hands! It would be just as true and just as scriptural for us to attribute sin to God; for we find in the Word of God, that Jesus Christ came down from heaven after emptying himself of all his power and authority, suffered and agonized on cruel Calvary's cross, died, and the third day he arose again; as Paul tells us—"that through his death he might destroy him that has power over death, that is the devil." Again we find that the Lord Jesus Christ always regards sickness and disease as the word of the Devil:

> *"And he stood over her and rebuked the*

fever and it left her and she immediately arose and ministered unto them." (Luke IV: 39.)

We find in the Word that the Lord Jesus refers to a certain woman as having been bound by the evil one:

"And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?" (Luke XIII: 16.)

Again we find how Peter in Cornelius's house, tells that Jesus healed all those that were "oppressed of the devil":

"How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him." (Acts X: 28.)

In the story of Job we find how Satan smote Job. It was not God that smote him, it was Satan; and we see clearly all through the Word that Jesus came into the world to "destroy the works of the devil."

"And healing all manner of sickness and all manner of diseases among the people." (Matt. IV: 23.)

He commanded the demons to come out of the sick bodies.

Many people are willing to admit the force of the Scripture passage quoted, and the reasoning based on

the Word, but owing to the false teaching so prevalent today that "the blessings of Israel were earthly and temporal while those of the Church are spiritual and heavenly," they say that therefore the promises to Israel are not applicable to the church today. "Now these things were our examples to the intent that we should not lust after evil things as they also lusted. Neither be ye idolaters, as were some of them; as it is written, the people sat down to eat and drink and rose up to play. Neither let us commit fornication as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for examples; and they are written for our admonition, upon whom the ends of the world are come." (1 Cor. X:6-11.)

In this passage the apostle clearly states that just as the Israelites sinned and suffered sickness and disease, so we may expect the very same thing to happen to us, if we commit like offenses. These things were recorded in the Bible so that we might be warned by them.

Nothing could be clearer than that the apostle understood that the principles that governed sicknesses among the Israelites were the same principles that applied to the Corinthians, and to us "upon whom the end of the age is come."

> *"He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you and*

many sleep, for if we would judge ourselves, we should not be judged. But when we are chastened of the Lord, that we should not be condemned with the world." (1 Cor. XI: 29-33.)

Here again the principle that sin is the direct cause of sickness is unmistakably set forth, and that if we judge ourselves we shall not be sick. There is no teaching in either the Old or New Testaments which is not in harmony with this. How sad that in spite of this plain teaching that healing will come with true repentance, so few turn to the Lord with the assurance that they will be forgiven and healed when they do so.

"Take, my brethren, the prophets who have spoken in the name of the Lord, for an example of suffering affliction and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job and have seen the end of the Lord; that the Lord is very pitiful and of tender mercy. . . . Is any among you afflicted? Let him pray. . . . Is any merry? Let Him sing psalms. Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him. Confess your faults one to another, and pray one for another that ye may be healed. The effectual fervent prayer of a

righteous man availeth much." (Jas. V: 10-16.)

God has a purpose in permitting every sickness to come into our lives, and when we see "the end of the Lord" and turn to God in confession, we will also see the end of our sickness.

Chapter XIV

HOW ALL MAY RECEIVE THE LORD'S HEALING

Matthew 14:34-36 and Mark 6:53-56. Mark 5:25-34.

* * * * *

1. Be fully persuaded of the Word of God. Nearly all of the failures arise here.

2. Touch him. "As many as touched Him were made whole." Get in touch with Jesus. This brought the same result to all. Everyone proved Him to be "Jehovah-rophi" still. So can you. Not only on this occasion, but on all others. How many are healed—in any revival? "As many as touched Him."

3. All may touch Him. The touch now unites us to Christ in a closer union than it could then. Not mere contact, but union; we become "members of His Body." The relationship is as real as that of the branch and the vine, when all that is in the vine, belongs to the branch. Jesus has more to give now than He had then, both to our spiritual and our physical life. "In Him ye are complete" was not written until after Christ was glorified. The touch can now bring us under the full control of the Miracle-worker, as it could not do then. He is not now less a Saviour, but a greater Saviour and Healer. The privilege now is greater! Touch Him for more! Because all of these things are true, He said, "It is expedient that I

go away"—because more could touch Him, and each one who touched Him would receive more by that touch.

4. What is "Divine Healing"; "There went virtue out of Him and healed all." "I perceive that virtue is gone out." "Virtue"—not their "minds"! No psychological process will draw virtue out of Christ. It is the "virtue" or "power" of Christ coming from Christ into our bodies, as much the same as when He touched our souls for their recovery. It is not "mind cure" any more than regeneration is. Both are the result of Divine power. Christ's healing, for soul and body, is—by the Spirit, not by the mind! It is the Spirit of God, and not our minds, that He has commissioned to execute for us the blessings of redemption. When you touch a live wire, it is not your mind that gives you the shock; it is the live wire! Dr. R. A. Torrey, in his recent book, *Divine Healing* says, "One of the saddest and most dangerous errors of the day on the whole subject of Divine Healing is substituting a mental process for the work of the Holy Spirit on the body." Divine healing is the result of "the life of Jesus made manifest in our mortal flesh."

5. As many as touched Him. Not the evangelist, who is only present temporarily. Many have touched Him before they were anointed. By touch "All the fulness of God" is available between evangelistic meetings; the Holy Ghost remains, to execute for us. Not the evangelist, but the "believer . . . shall lay hands on the sick." The most wonderful miracles have been done for those who never thought who was going to do the praying. It was not Peter's shadow,

but the "shadow of the Almighty" that wrought the miracles in the days of the early church.

6. How do we touch Him today? By faith in His Promise. "He sendeth His Word." This is an infallible way of touching Christ for anything. He has promised. He said, "Even greater works shall ye do"—than I have done. Even when they touched Him while He was here, it was their faith that made them whole—not their touch. "The flesh profiteth nothing; the Spirit giveth life." Millions of sinners have thus touched Him—by asking and believing they had received—for the greater miracle of the new birth. The anointing with oil is a symbol of consecration—which is to remove the obstacle that may separate us from Him. Touch Him with perfect heart. "The eyes of the Lord run to and fro, to show himself strong on behalf of those whose hearts are perfect toward Him." We cannot touch Christ, with a reservation in our consecration or obedience, any more than this woman could touch Him while allowing anybody between her and the Lord. It is not "apart from Him" but "in Him" that we are complete. Substitution without union is not sufficient. So many claim Christ as their "Substitute" who are in no vital and real sense "united" to Him. In the vine there is all the life for our souls and bodies that we need, but how are we to enjoy this, except by our union with the vine? There was a "throng" of obstacles between this woman and the Lord, but she elbowed her way past all of them, and touched Him. How glorious to get these things behind us! "Seek ye first the kingdom of God and his righteousness—and all of these things will be added unto you." So we must press through—

selfishness, the unforgiving spirit, disobedience, unconfessed sins, lukewarmness, the fear of faces, tradition, all teaching contrary to healing, preachers who do not "declare the whole counsel of God," doubts, symptoms, double-mindedness, feelings, the lying serpent, ignorance!

This is precisely the way that all have already touched Him for the healing of the soul. The leper came and "worshipped Him" when he asked for healing. "Because he hath set his love upon me therefore will I deliver him." God is described as the One who "keepeth covenant, and mercy and love to a thousand generations." We must yield ourselves to the "first and great commandment," which is "Love!" The Holy Spirit, whom Jesus referred to as our "Stand-by" or "Helper," is ready to help us to press through and past each of these obstacles. He may be poured out upon all in fulness, as Christ's executive, to execute for us the blessings purchased for us on Calvary, and pledged to us in the seven compound names of Jehovah.

This woman was in earnest, like Jacob who said, "I will not let thee go, except thou bless me." He is a "rewarder of them that diligently seek Him." His eyes run to and fro, and will help those whose "hearts are perfect toward Him." You are to touch Him, as Abraham and Sarah did for a miracle in their bodies. We read that, by looking at the promise he waxed strong in faith—by considering, believing, and acting on His Promise. "Whatsoever—what things soever—ye desire, when ye pray, believe that ye have received them, and ye shall have them."

Act your faith! "Faith without works is dead." If

Satan can get us to doubt, or to refuse to believe, until we can see, he will defeat us. Jesus said, when tempted, "It is written." There is no other way to resist the devil. The only door that shuts Satan out is God's Word. As soon as God sees that we mean to be steadfast, He will rebuke our adversary.

Faith, fact, feeling, as in the case of the woman, is the order of healing that God never departs from. If we depart from this order, neither faith, fact, nor feeling will be as we desire, because they will not be as God desires. Faith is always "being convinced before we see or feel." Jesus declared, "The words that I speak unto you, they are spirit and they are life. . . . The Word is God." To receive the written words of Christ as the direct message of God to us, is faith. This is the way the Word of the Lord becomes life to us, both in our healing and in our salvation. For instance, the act of believing and receiving Christ, according to John I: 12 is synonymous with the act of God which gives us by His power, the new birth. By the same process also, is divine healing imparted to our bodies. When it is Jesus who says, "They shall lay hands on the sick and they shall recover," why should you doubt His Word? Is He not sincere when saying this to us? As in Eden, the enemy sought to make void God's testimony as to the results of eating the forbidden fruit; so now he seeks to make void God's testimony as to the results of believing the gospel. God said, "In the day that thou eatest thereof, thou shalt surely die." Now God's Word plainly says, "They shall lay hands on the sick and they shall recover." . . . The same serpent seeks to persuade people that they shall not recover! Is it rational to believe the

"father of lies" rather than the Son of God? If the fact that Christ bore our sins in His own body on the tree, be a valid reason, we should now trust Him to pardon our sins; and is not the fact that He bore our sicknesses an equally valid reason why we should expect Him now to heal our diseases? Is it not more rational for us to expect God to keep his promise than to break it? When you "believe that ye have received" (before you see or feel it) you will act your faith. When they began to sing and to praise the Lord sent ambushments against three armies "and they were smitten." They acted first—then God acted! She said within herself, "If I may but touch the hem of His garment, I shall be whole." What are you saying within yourself? Do not ask for healing, while rejecting the Healer. Since healing is by faith, and faith without works is dead, we have to begin to act faith before God begins to heal, always.

In Hebrews XI we discover that faith is a well-grounded assurance that our prayer has been answered, and must be acted out before we see the answer. Our "work of faith" puts God to work. To have faith is to believe that God will do exactly what He has promised. Faith has nothing to do with feelings, or with impressions, with improbabilities, or with outward appearances, or symptoms. If we desire to couple these with faith, we are no longer resting on the Word of God, because faith needs nothing save to know that God has spoken. Romans IV:21 tells us that we are to be "fully persuaded," assured, convinced, certain! Abraham had no better reason for being "fully persuaded" that Isaac would be born than you have for being certain that you will be healed. God's Word, and

His faithfulness, were his only reason for being "absolutely certain." If God's Word is the only reason for being certain of your healing, your faith will not waver when tested, because God's Word does not change. All those listed in Hebrews XII were "fully persuaded"—before they had any visible proof. Abraham was willing to destroy the proof after God gave it, and still remain "fully persuaded." "Cast not away, therefore, your confidence." "We are made partakers of Christ, if we hold fast the beginning of our confidence." Since healing is by faith, and faith without works is dead, we have to begin to act our faith—before God begins to heal. "When ye pray, believe that ye receive." God's law to every obedient child is this: "Be it unto thee as thou hast believed." Not as you see, or feel. It is only to those who "diligently hearken to the voice of the Lord" that it is said, "The Lord will take away from thee all sickness." The Holy Spirit's ministry is to execute for us the blessings of redemption. The seeker for healing must therefore be willing to be brought under the Spirit's sway. James says, "Confess your faults one to another . . . that ye may be healed." (James V: 16).

We touch Him exactly as did Abraham and Sarah for a miracle in their bodies—by considering the promise of God until "fully persuaded" and then acting our faith. When our hearts are perfect; when we hold fast the beginning of our confidence—then we have His Presence, and Power:

Rev. II: 1. "Who walketh in the midst of the seven golden candlesticks."

Matthew XXVIII: 20. "And, lo, I am with you always (all the days) unto the end of the age."

Mark XVI: 20. "The Lord working with them, confirming the word with signs following."

Acts XXIII: 11. "And the night following, the Lord stood by him, and said, 'Be of good cheer, Paul, for as thou hast testified of me in Jerusalem, so must thou bear witness at Rome.'"

Chapter XV

HEALING BY FAITH

The object of this message is to see what the Word of God seems to teach as the cause and object of sickness and disease—and the provision made for its removal; also to show what provisions, made for his people in Old Testament times, are in force in the present dispensation. In the very beginning of the Bible, in Genesis, we find that the serpent succeeded in tempting Eve to disobey God, and she induced Adam to follow her example. Consequently God said to the serpent, "I will put enmity between thee and the woman, between thy seed and her seed; and thou shalt bruise his head." And to the woman He said, "I will greatly multiply thy sorrows." (Gen. III: 6.)

The curse pronounced upon humanity can be traced back to Adam (Gen. III: 17): "Cursed is the ground for thy sake; in sorrow thou shalt eat of it." This word "sorrow" means "dis-ease," or "pain" of the mind, grief, regret, caused by the loss of friends, property, health, or pains that accompany and result from sickness and disease; it is the most fruitful source of human sorrow in the present life. And as Satan was the cause of sin, so he was in the same sense the cause of all the evil resulting from sin. Having yielded to him, man finds himself subject to Satan soul and body: "His servants are ye whom ye

obey." (Rom. VI:13.) Man must remain in this condition, unless some provision is made for his deliverance. What does God's method of deliverance seem to have been? We see his plan in Gen. III:15, in which it is affirmed that the seed of the woman shall bruise the serpent's head. No doubt exists among believers that this refers to the redemption from sin—only some of them ignorantly imagine that it does not include sickness. Sickness, however, was the result of sin; it was one of the penalties of sin; does it not necessarily follow that redemption must provide for the removal of the penalty as well as the sin?

Let us see what light comes to us from God's dealings with His chosen people. It is stated that, when He brought them out of Egypt: "There was not one feeble person among their tribes." (Ps. CV:27.) Is it not a very wonderful fact that the first covenant He made with them was with regard to their health, and was made only three days after they crossed the Red Sea. Exodus XV:26. Later on He gave them a definite promise as to what they might expect, if they would not obey Him: "If ye will not hearken unto me, I will even appoint unto you terrors, consumption and burning ague." (Lev. XXVI:14-16.)

In Deut. XXVIII:15-60 He enumerates the following diseases: "Pestilence, consumption, fever, inflammation, madness, blindness, astonishment of the heart, sore botch, great plagues, of long continuance, sore sicknesses, all the diseases of Egypt, also every sickness and every plague which is not written in the book of the law." All of these were divinely permitted, because of sin.

Now let us notice what provision He made for the removal of all these sicknesses and diseases. The whole drift of God's Word indicates clearly that He provided for their removal (Exodus XV:26): "I am the Lord that healeth thee." We find that as long as the children of Israel were obedient He kept them from sickness, but when they rebelled against Him diseases were divinely permitted; and being in a state of rebellion they could not call upon Him for healing, and accordingly sought other means for their relief. But these diseases, having been divinely permitted as a penalty for transgression, could not be removed except according to the Divine plan—which was: "It shall come to pass, if ye will hearken to these judgments, and keep them, and do them, the Lord will take away from thee all sickness, and will put none of these evil diseases upon thee." (Deut. VII:12.)

Moses knew where to go for the healing of his sister Miriam, when she was stricken with leprosy: "Moses cried unto the Lord, Heal her now, O Lord, I beseech Thee." And his prayer was answered. Just how long the children of Israel depended upon God for healing we do not know, but more than four hundred years after the Exodus we hear David say, "Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction." (Ps. CIII:1-3.) No doubt many believed and trusted God for their healing all the way down to the time of Christ's advent. Now from these facts no doubt can exist as to God's plan of dealing with His people in the Old Testament times;

and the majority believe that Christ restored this state of things; and the gift of healing in answer to prayer has existed in every branch of the Christian church, in its primitive period.

Let us see if we can find that this law has ever been cancelled; or whether it has not been continued through the gospel dispensation. Let us examine the Scriptures with regard to the atonement, to see if there is any provision for healing in that. It is evident that faith healing was a settled fact and a common practice in the early church; Paul speaks of it in I Cor. XII as a common gift of the Spirit in the church at Corinth: "God has set some in the church, first apostles, prophets, teachers, miracles, . . . then gifts of healing," etc. It was so common that it is not often referred to in the epistles, but we find James, bishop of the church, in his old age, and with his deep interest for the church's future welfare, fearing that there should be a falling away from the faith, left on record just as sacred and binding directions for the healing of the sick as for other things, and we have no reason to believe that they have been cancelled, any more than any other of the precepts contained in his epistles—which no one doubts, or denies that they are as binding upon us today as when they were written. (James V: 14-16.) "Is any sick among you? Let him call for the elders of the church and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick and the Lord will raise him up, and if he have committed any sins they shall be forgiven him." This was followed by an account of persistent prayer, Elijah praying for rain—who continued until

the answer came. It was in common use, and mentioned in the gospel in this connection: "They annointed with oil many that were sick and healed them."

Redemption, according to Webster's definition, "The ransom or deliverance of sinners from the bondage of sin, and the penalties of God's violated law, by the atonement of Christ." And has not God said plainly throughout the Bible that sickness and disease are the penalties of his violated laws? Redemption, to be complete, must restore man to his original condition—with the exception of the death penalty, which is swallowed up in victory by the resurrection of Christ, and becomes a blessing instead of a curse to those who avail themselves of the privileges of his atonement.

It is often said that if the atonement covered the body as well as the soul, there would be no death to those who believe? No one, who trusted in the atonement, could even be sick. But, "it is appointed unto men once to die." "Dust thou art, and unto dust shalt return." "Thou shalt surely die" . . . God's Word answers that objection.

God does not need sickness, to bring man to death; it is just as easy for Him to cause our lives to go out, like the flame of a candle, as to consume us with sickness and pain—or, rather, to allow the Devil to do so. Soul and body are so intimately related that they depend on each other. The mind is often so seriously afflicted by a diseased body that it is scarcely possible for the afflicted one to live a consistent Christian life, thereby bringing reproach on the cause of Christ.

Had redemption failed to provide for the redemption of man from disease as well as sin, it would have

THE GREAT PHYSICIAN

displayed a very serious defect, giving Satan a great advantage which he would not fail to improve—to the serious disadvantage of the cause of Christ, because he would have more sorely afflicted the greatest workers in Christ's vineyard—which he has doubtless done in thousands of cases, because of their lack of knowledge as to the extent of the atonement. But it is clearly His will that Satan should have no dominion over us, any more, either soul or body.

"Having promise of the life that now is, and of that which is to come."

"I pray God that your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

Chapter XVI

JOHN WESLEY ON DIVINE HEALING

John Wesley was the founder of Methodism, that mighty spiritual revival that girdled the globe with Methodist churches and mission stations, in which the religion of Jesus Christ became a living reality, and believers were led on into the experience of "Christian perfection." Whatever attitude Methodist leaders may eventually take with reference to Divine Healing, the following excerpts from the published writings of Methodism's mighty founder, prove that—in the early days of that great spiritual movement, as in the opening era of nearly every branch of the Christian church—prayer for the sick was accepted as a logical part of Christian life and the church's ministry. Few outstanding Christian leaders have been more level-headed than John Wesley; he constantly warned his followers, "Beware of enthusiasm," by which he meant, "fanaticism," and in the appended "Notes" of September 5, 1781, in relating how his horse was healed in answer to prayer, he admitted that "some will esteem this a most notable instance of 'enthusiasm'" and yet how naturally, and sensibly, the Christian "takes everything to God in prayer," whether it is an empty purse, or a diseased body.

DIVINE HEALING IN ANSWER TO PRAYER, AS RECORDED IN HIS JOURNAL, OR DIARY

Under 1738, May 19, His brother Charles, who had a second return of pleurisy, seemed to be seeking spiritual light and blessing. John hears that "he found rest to his soul and his bodily strength returned from that hour."

1739, February 4. Prayed for a lunatic boy; greatly improved.

1741, April 17. Sick; voice and strength returned at once.

1741, April 19. Visited many sick, and among them J. W., who was in grievous pain of body and mind. Prayed with her and left her; but her pain was gone, her soul being in full peace and her body also so strengthened that she immediately arose, and the next day went abroad.

1741, May 10. Sunday, pain in back and head, with fever; had to lie down most of day; only easy in one position. At night tried to preach; pain, and seized with cough, etc. There came to mind strongly, "These signs shall follow them that believe." Prayed; "called on Jesus aloud to increase my faith and to confirm the Word of His grace. While I was speaking my pain vanished away, the fever left me, my bodily strength returned, and for many weeks I felt neither sickness nor pain. Unto Thee, O Lord, do I give thanks!"

1745, Jan. 14. On way to Bristol. "Was earnestly desired to turn aside and call at the house of a poor man, William Shalwood. I found him and his wife sick in one bed, and with small hopes of the recovery of either. Yet (after prayer) I believed they would

not die, but live and declare the loving kindness of the Lord. The next time I called he was sitting below stairs, and his wife able to be abroad."

1746, Nov. 12. In evening, as coming from chapel, "teeth pained me much. Mr. Speer gave me an account of a rupture he had had for some years, which, after the most eminent physicians had pronounced incurable, was perfectly cured in a moment. I prayed with submission to the will of God. My pain ceased and returned no more."

1750, Aug. 15. After reading a book, comments: "The grand reason why the miraculous gifts were so soon withdrawn was not only that faith and holiness were well-nigh lost, but that dry, formal, orthodox men began even then to ridicule whatever gifts they had not themselves, and to decry them all as either madness or imposture."

1754, Oct. 12. Gives account of one healed by the Lord. He returned to world after three years; now life despaired of.

1756, April 6. Gives experience of one healed at once from badly sprained ankle.

1756, Oct. 3. "My disorder returned more violent than ever." Preached at Snowsfield and Spitsfield. Finally "A thought came into my mind: 'Why do I not apply to God at the beginning, rather than at the end of an illness?' I did so, and found immediate relief, so that I needed no further medicines."

1758, March 23. Gives an account of "a gentleman who had little thought of God till favorite child lay at point of death. It come to his mind to pray for his life. He did so, and the child recovered. This

struck him to the heart, and he rested not until his own soul was healed."

1761, Dec. 26. "I made particular enquiry in the case of Mary Special," etc. Healed in one of their prayer meetings of cancers (probably) in both breasts; very bad case; healed in a moment.

1762, Oct. 19. Prayed for James Oddie (preacher), pleuritic fever. Healed that hour.

1772, May 18. "Dr. Hamilton brought with him Drs. Muno and Gregory. They satisfied me what my disorder was and told me that there was but one method of cure. Perhaps but one natural one, but I think that God has more than one method of curing either soul or body."

1778, Oct. 16. "I was desired to visit one who had been eminently pious, but had now been confined to her bed for several months and was utterly unable to raise herself up. She desired us to pray that the chain might be broken. A few of us prayed in faith. Presently she was up, dressed herself, came down stairs."

1782, May 26. Found Mr. Floyd in high fever, almost dead for want of sleep. Violent pain, foot swelled, and so could not be touched. He prayed for him. "Presently the swelling, the soreness, the pain were gone, and he had a good night's rest."

1783, Jan. 21. "I visited Mr. Maxfield, struck with a violent stroke of palsy. He was senseless and seemed near to death. We besought God for him, and his spirit revived, I cannot but think in answer to prayer."

1787, Oct. 25. An account of Mr. Kingsford; lost use of knees and ankles; also very painful. Continued six years. Thought of Asa seeking the physicians and

not God (2 Chron. XVI); then called on God and was healed at once.

1790, Oct. 7. Gives an account of a woman helpless; led to pray, "Lord, if Thou wilt, Thou canst make me whole." Was healed at once, arose and dressed, etc. He adds, "I think the Lord never wrought a plainer miracle in the days of His flesh."

FROM WESLEY'S "NOTES ON THE NEW TESTAMENT"

James 5:14. *"Having anointed him with oil."* This single conspicuous gift which Christ committed to His apostles (Mark VI:13) remained in the church long after the other miraculous gifts were withdrawn. Indeed, it seems to have been designed to have remained always; and St. James directs the Elders, who were the most, if not the only, gifted men, to administer it. This was the whole process of physic in the Christian Church, till it was lost through unbelief.

Verse 15. *"And the prayer of faith shall save the sick"*—from his sickness; and if any sin be the occasion of his sickness, *"it shall be forgiven him."*

Mark 6:13. *"Anointed with oil many that were sick and healed them";* which St. James gives as a general direction (chap. V:11-15), adding those peremptory words, *"And the Lord* SHALL HEAL HIM." He shall be restored to health, not by the efficiency of the oil, but by the supernatural blessing of God.

PRAYER FOR HIS HORSE

1781, Sep. 5. "On Wednesday noon I preached at Taunton. I believe it my duty to relate here what some will esteem a most notable instance of enthusiasm. Be it so or not, I aver the plain fact. In an hour after we

left Taunton, one of the chaise horses was on a sudden so lame that he could hardly set his foot to the ground. It being impossible to procure any human help, I knew of no remedy but prayer. Immediately the lameness was gone, and he went just as he did before."

1783, May 23. Horse lame. I thought even this may be made a matter for prayer. Horse grew better and brought me safe to Derby.

REMARKABLE ANSWERS TO PRAYER OVER THE ELEMENTS

1755, April 24. "Just as I began to preach, the sun broke out and shone exceeding hot on the side of my head. I found if it continued that I should not be able to speak long and lifted up my heart to God. In a minute or two it was covered with clouds, which continued till the service was over. Let any who please call this chance. I call it an answer to prayer."

1755, April 25. "I preached at Hepstonstall, on the brow of the mountain. The rain began almost as soon as I began to speak. I prayed that if God saw best it might be stayed till I had delivered His Word. It was so, and then began again."

1755, April 26. "Preached at 7 and at 4 p. m. When I began in a meadow near the house, the wind was so high I could hardly speak. But the winds, too, are in God's hands. A few minutes and that inconvenience ceased, and we found the Spirit of the Lord breathing in the midst of us."

1755, May 27. Too many to get in the church—went outside to preach. "The rain ceased from the moment I came out, till I had finished my discourse. How many proofs must we have, that there is no peti-

tion too little, any more than too great for God to grant?"

STRANGE INCIDENT OF GOD'S DELIVERANCE

1755, Sep. 13. Account of members gathered for class meeting. "One of them cried with an uncommon tone, 'We will not stay here; we will go to such a house,' which was in a different part of the town. They all arose immediately and went, though neither they nor she knew why. Presently, after they were gone, a spark fell into a barrel of gunpowder, which was in the next room, and blew up the house. So did God preserve those who trusted in Him, and prevent the blaspheming of the multitude."

From these and other teachings and incidents in the life and experience of John Wesley, that holy man of God, the originator of the mighty revival which resulted in the organization of societies, called Methodism, it seems clear that the Methodist Church of today should be the last, with the increase of light on the doctrine, to oppose the doctrine of Divine Healing. Had this feature of the Gospel—that Jesus bore our sicknesses, as He bore our sins—been discussed then as it is today, no doubt John Wesley would have been its most zealous defender and promoter. He was the great apostle of the "Witness of the Spirit," as Luther was the apostle of "Salvation by Faith." Divine Healing seemed the last feature of the Gospel of Jesus to emerge from the darkness that had covered the Church from the first two or three centuries.

Chapter XVII

DIFFERENCE BETWEEN CHRISTIAN SCIENCE AND DIVINE HEALING

Quoting from the book called *"Science and Health with Key to the Scriptures"* by Mary Baker Eddy, President of Massachusetts Metaphysical College and Pastor Emeritus of the First Church of Christ Scientist, Boston, Mass. Copyright, 1901, 1906, by Mary Baker G. Eddy.

CONCERNING SICKNESS, DISEASE AND DEATH

Mary Baker Eddy versus *God's Word*

Assertions by the author—and the contrasting statements in the Scriptures.

Page 415, Line 4.—"Sin, disease and death have no foundations in Truth."

Bible: *Phil.* II: 26.—"For *indeed* he (Epaphroditus) was sick nigh unto death, but He had mercy upon him."

Page 393, Line 29.—"Man is never sick, for mind is not sick, and matter cannot be."

Bible: *Matt.* VIII: 16.—"He healed all that *were* sick."

Bible: *Matt.* VIII: 17.—"Himself took our infirmities and bare our sicknesses."

Page 421, Line 18.—"There is no disease."

Bible: *Ps.* CIII: 3.—"Who healeth all thy diseases."

Page 394, Line 1.—"Sickness is not real."

Bible: *Matt.* X: 8.—"Heal the sick, cleanse the leper . . ."

Page 402, Line 15.—"In Science no breakage or dislocation can really occur."

Bible: *Matt.* X: 8.—

Page 584, Line 9.—"Death is an illusion."

Bible: *John* 11: 14.—"Then said *Jesus* unto them plainly, Lazarus is *dead.*"

The Bible recognized sickness and death.

In the curse of the law, sickness is recognized and named—"Consumption"—Deut: 28.

CONCERNING THE HOLY SCRIPTURES

Page 170.—"The material record of the Bible is no more important to our well-being than the history of Europe and America."

Bible: II *Tim.* III: 16, 17.—"All Scripture is given by inspiration of God and is *profitable* for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works."

Page 521, Line 26.—"The second chapter of Genesis contains a statement of this material view of God and the universe, a statement which is the exact opposite of scientific truth."

Bible: *John* XVII: 17.—"Thy *word* is *truth.*"

Page 522, Line 25.—"The second chapter of Genesis which portrays Spirit as supposedly co-operating with

matter in constructing the universe is based on some hypothesis of error."

Bible: *Ps.* CXIX: 169.—"Thy word is true from the beginning."

Page 524, Line 25.—Citing Genesis II: 7, "Is it the truth, or is it a lie concerning God and man? It must be a lie."

Bible: *I John* II: 21.—"No lie is of the truth."

Bible: *Titus* I: 2.—"God that cannot lie."

Page 545, Line 3.—Citing Genesis III: 22—"Behold the man is become as one of us." "This could not be the utterance of Truth."

Bible: *Titus* 1: 2.—"God that cannot lie."

Page 139, Line 15.—"The decisions by vote of Church Councils . . . the manifest mistakes in the ancient versions, the thirty thousand different readings in the Old Testament and the three thousand in the New—these facts show how a mortal and material sense stole into the divine record, with its own hue darkening, to some extent, the inspired pages."

Bible: *Isaiah* XL: 8.—"The word of our God *shall stand forever.*"

Bible: *Matt.* XXIV: 35.—"Heaven and earth shall pass away, but *my word shall not pass away.*"

Bible: *John* X: 35.—"The Scripture *cannot be broken.*"

Bible: *Ps.* CXIX: 89.—"Forever, O Lord, thy word *is settled in Heaven.*"

Bible: *Ps.* CXIX: 140.—"Thy word is *very pure.*"

CONCERNING PERSONALITY OF GOD

Page 465, Line 8.—Page 331, Line 18.—"He is divine *Principle.*"

Page 587, Line 5.—"God. . . . Principle."

Page 109, Line 16.—"I knew the Principle of all harmonious Mind-action to be God."

Bible: *Gen.* I: 1.—*"God created."*

Can "Principle" *create?*

Can "Principle" *speak?*

Bible: *Heb.* I: 3.—"The express image of His *person."*

God is a *person.*

Bible: *John* IV: 24.—"Worship *Him."* (Personal Pronoun.)

Bible: *I Peter* III: 21, 22.—"Jesus Christ, Who is gone into Heaven and is on the right hand of God."

(God possesses Personality—Place—presence.)

CONCERNING HIS INCARNATION

Page 29, Line 17.—"The Virgin-mother conceived this *idea* of God, and gave to her *ideal* the name of Jesus."

Page 29, Line 32.—"Jesus was the offspring of Mary's self-conscious communion with God."

Bible: "And the angel said unto her, fear not, Mary: for thou hast found favor with God. And, behold, thou *shalt conceive* in thy womb, and *bring forth a son,* and shalt call his name *Jesus."*

Page 332, Line 26.—"Mary's conception of him was spiritual."

Bible: *John* I: 14.—"And the Word (Christ) was made flesh."

Page 332, Line 11.—"The Christ is incorporeal, spiritual."

Bible: *Heb.* X: 5.—*"A body* thou has prepared Me."

Page 29, Line 20.—"The illumination of Mary's

spiritual sense put to silence material law and its order of generation, and brought forth her child by revelation of Truth, demonstrating God as the Father of men."

Bible: *Matt.* I:18-25.—"Now *the birth of Jesus Christ* was on this wise: when as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Spirit."

Bible: *John* XX:31.—"Jesus is the Christ, the Son of God."

Page 336, Line 19.—"A portion of God could not enter man: neither could God's fulness be reflected by a single man, else God would be manifestly finite, lose the deific character, and become less than God."

Bible: *Col.* II:9.—"For in *Him* dwelleth *all the fulness* of the Godhead bodily."

Bible: II *John* VII.—"For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-Christ."

CONCERNING HIS DEITY

Page 84.—"Jesus is not the Christ."

Bible: *Acts* XVII:2, 3.—"*This Jesus,* Whom I preach unto you, *is Christ.*"

Bible: *John* XX:31.—"*Jesus is the Christ,* the *Son of God.*"

Bible: *Acts* II:36.—"God hath made that same Jesus, *both Lord and Christ.*

Page 333, Line 32.—"By these sayings Jesus meant; not that the human Jesus was or is eternal, but that the divine idea or Christ was and is so and therefore

antedated Abraham, not the corporeal Jesus was one with the Father."

Bible: *Col.* II:9.—"For in *Him* dwelleth all the fulness of the Godhead bodily."

Bible: *Heb.* I:8.—*"Unto the Son* he saith, Thy throne, *O God,* is forever and ever."

Bible: *Phil.* II:9-11.—"Jesus Christ is Lord."

Bible: *John* I:1.—"In the beginning was the Word . . . and the Word was *God."*

CONCERNING HIS SACRIFICIAL DEATH

Page 45, Line 32.—"Jesus' students, not sufficiently advanced fully to understand their Master's triumph, did not perform many wonderful works, until they saw him after his crucifixion, and learned that *he had not died."*

Bible: *John* XIX:33.—"The soldiers saw that he was *dead* already."

Page 44, Line 28.—His disciples believed Jesus to be dead while he was hidden in the sepulchre, whereas he was alive."

Bible: *Acts* III:15.—*"Killed* the Prince of Life."

Bible: *Rom.* V:6-8.—"Christ *died.* Christ *died* for us."

Bible: *Phil.* II:8.—"He became obedient unto *death,* even the death of *the death of the cross."*

Bible: *Rom.* X:9, 10.—"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that *God hath raised Him* from the *dead,* thou shalt be saved."

Page 45, Line 10.—"('Seeming') death of his Son."

Bible: *Rom.* V:10.—Paul wrote, "For if, when we

were enemies, we were *reconciled to God* by the *death* of His Son."

Page 25, Line 6.—"The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon 'the accursed tree' than when it was flowing in his veins as he went daily about his Father's business."

Salvation gone forever to anyone who believes this.

Bible: *Heb.* IX:22.—"Without the *shedding* of *blood* there is no remission."

Bible: *Luke* XXII:20.—"My *blood* which is *shed* for you."

Bible: *Rom.* V:9.—"Being now justified by His *blood.*"

Bible: *Eph.* I:7.—"We have *redemption through* His *blood.*"

Bible: I *Peter* II:24.—"Who His own self bare our sins *in His body* on the tree."

Bible: *Rom.* V:8.—"While we were yet sinners, Christ died for us."

Page 23, Line 3.—"The atonement requires constant self-immolation on the sinners' part."

Bible: 2 *Tim.* I:9.—"Who hath saved us and called us with an holy calling, *not according to our works,* but according to His own purpose and grace."

Page 22, Line 23.—"Final deliverance is not reached through paths of flowers, nor by pinning one's faith without works to another's vicarious effort."

Bible: *Eph.* II:8-10.—"For by grace are ye saved, through faith: and that *not of ourselves: it is the gift* of God: *not of works,* lest any man should boast. For we are His workmanship, created in Christ Jesus unto

good works, which God hath before ordained that we should walk in them."

Mrs. Eddy denies Christ's death.

Why should we change the Bible language?

Not one person is saved who does not believe in Christ's death.

Bible: I *Cor.* XI: 22.—"For as oft as ye eat this bread, and drink this cup, ye do show forth the Lord's *death* till *He* come."

Christian Scientists have no Lord's Supper.

They cannot have—because they do not believe He died; therefore they cannot remember His death.

CONCERNING THE RESURRECTION OF CHRIST

Page 44, Line 28.—"His disciples believed Jesus to be dead, while he was hidden in the sepulchre, whereas He was alive, demonstrating within the narrow tomb the power of the Spirit to overrule material sense."

Page 46, Line 2.—"They saw Him after His crucifixion and learned that He had not died."

DECLARATION OF THE HOLY SCRIPTURES

Bible: I *Cor.* XV: 3, 4.—"Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day, according to the Scriptures."

Bible: *Rom.* XIV: 9.—"Christ both died and rose and revised, that He might be Lord both of the dead and the living."

Bible: I *Cor.* XV: 20.—"But *now is Christ risen* from the dead, and become the first fruits of them that slept."

Bible: *Matt.* XVI: 21.—"From that time forth began

Jesus to show unto His disciples how that He must go unto Jerusalem and suffer . . . and be killed, and be *raised again the third day.*"

Bible: *Rev.* I: 18.—"I am He that *liveth,* and was *dead.*"

Bible: *Rom.* X: 8, 9.—" . . . That is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised Him from the dead, thou shalt be saved."

Bible: *Acts* II: 32.—"This Jesus hath God raised up, whereof we are all witnesses . . ."

Bible: *Acts* IV: 33.—"With great power gave the Apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all."

Bible: I *Cor.* XV: 17, 18.—"If Christ be not *raised* your faith is in vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished."

We must believe in our hearts that God raised Him from the dead—in order to be saved.

CONCERNING THE HOLY SPIRIT

Page 55, Line 27.—"In the words of St. John, 'He shall give another Comforter' I understand to be Divine Science."

Page 309, Line 24.—"The science of being shows it to be impossible for Infinite Spirit or Soul to be in a finite body."

Bible: *John* XVI: 7, 8.—"If I go not away the Comforter will not come unto you; but if I depart I will send *Him* unto you, and when *He* is come, *He* will

convince the world of sin, and of righteousness and of judgment.

Bible: I *Cor.* VI: 19.—"Know ye not that your *body* is the temple of the Holy Ghost?"

To keep the personal Holy Spirit out of our bodies, is to do away with New Testament Christianity.

There never was a church (Christian Science or any kind) until the Holy Spirit started one on the day of Pentecost.

The Christian Science church could not therefore be like a "church."

CONCERNING SALVATION

Page 22, Line 23.—"Final deliverance from error is not reached . . . by pinning one's faith without works to another's vicarious effort."

Bible: *Eph.* II: 8, 9.—By grace are ye saved, through faith; *not of works,* lest any should boast."

CONCERNING PRAYER

Page 7, Line 8.—"Audible prayer is impressive . . . but does not produce any lasting benefit."

Bible: *James* V: 16.—"The effectual fervent prayer of a righteous man availeth much in its working."

Page 7, Line 23.—"God is not influenced by man."

Bible: *Ps.* XXXIV: 6.—"This poor man cried and the Lord heard him and saved him out of all his trouble."

Page 7, Line 27.—"The danger from prayer is that it may lead us into temptation."

Bible: *Matt.* VI: 13.—"Lead us not into temptation."

Bible: *Matt.* XXVI:41.—"Watch and pray, that ye enter not into temptation."

Page 5, Line 22.—"Prayer is not to be used as a confessional to cancel sin; such an error would impede the truth or true religion."

Bible: *Ps.* XXXII:5.—"I *acknowledged* (not denied) my sin unto Thee . . . and Thou forgavest the iniquity of my sin."

Page 5, Line 25.—"If prayer nourishes the belief that sin is cancelled, and that man is made better merely by praying, prayer is an evil."

Bible: I *John* I:9.—"If we *confess* our sins He is faithful and just to forgive our sins and to cleanse us from all unrighteousness."

Page 12, Line 1.—"The prayer of faith shall save the sick," says the Scriptures.

What is the healing prayer?

A mere request that God will heal the sick, has no power to gain more of the Divine Presence than is always at hand.

The beneficial effect of such prayer for the sick is on the human mind, making it act more powerfully on the body, through a blind faith in God."

Bible: *James* V:15.—"And the prayer of faith shall save the sick, and the Lord (not their minds) shall raise them up." "There went virtue out of Him and healed them all." "I perceive that virtue has gone out of me."

(These are not cases of "mind cure.")

Page 2, Line 18.—"The mere habit of pleading with the Divine Mind as one pleads with a human being, perpetuates the belief in God as humanly circumscribed; an error which impeded spiritual growth."

Bible: *John* XIV: 14; *Luke* XVIII: 7.—"If ye ask anything in My name I will do it." "How much more will your Heavenly Father avenge His own elect which cry day and night unto Him."

CONCERNING SIN

Page 447, Line 24.—"There is no sin."

Bible: *Rom.* II: 23.—"All have sinned."

Page 71, Line 2.—"Evil has no reality."

Bible: *Rom.* VII: 21.—"Evil is present with Me."

Page 188, Line 4.—"The belief of sin, which has grown terrible in strength and influence, is an unconscious error in the beginning."

Bible: *John* XVI: 8.—"When He (the Holy Spirit), is come, He will convince the world of sin . . ."

Page 281, Line 22.—"We shall learn that sin and mortality are without actual origin."

Bible: *Rom.* V: 12.—"By one man sin entered the world, and death by sin; and so death passed upon all men, for all have sinned."

Page 311, Line 12.—"It is a sense of sin, and not sinful soul which is lost."

Bible: *Ezekiel* XVIII: 1.—"The soul that sinneth, it shall die." "What shall it profit a man if he gain the whole world and lose his own soul."

Page 475, Line 28.—"Man is incapable of sin, sickness and death."

Bible: *Ps.* LI: 4.—"Against Thee, Thee only, have I sinned."

Bible: *Rom.* III: 23.—"For all have sinned, and come short of the glory of God." "It is appointed unto man once to die."

Page 481, Line 28.—"Soul is the divine principle of man, and never sins."

Bible: *John* I: 10.—"If we say, we have not sinned, we make Him a liar, and His word is not in us."

Page 339, Line 28.—"To get rid of sin through Science is to divest sin of any supposed mind or reality."

Bible: I *John* I: 9.—"If we *confess* our sins He is faithful and just to forgive us our sins."

They deny, We confess.

"He will convict the world of sin."—John XVI: 8.

CONCERNING THE PERSONALITY OF SATAN

Page 187, Line 10.—"The beliefs of the human mind rob and enslave it, and then impute this result to another *illusive personification,* named Satan."

Page 584, Line 17.—"Devil, evil, a lie, error."

Page 79, Line 17.—"Jesus cast out evil spirits, or false beliefs."

Page 70, Line 9.—"The supposition . . . that there are good and evil spirits is a mistake."

Bible: *2 Cor.* XI: 13, 14.—"Such are deceitful workers transforming themselves into the apostles of Christ."

Chapter XVIII

HOW THIS TRUTH WAS HANDED DOWN TO US

1. The evidence connected with the nature of Disease itself.

1. If disease has come from the fall of man in a general way, its true remedy must be found in the redemption of Christ.

2. If disease is "the curse of the law," which we are told it is, then its true remedy must be the cross of Calvary.

If thou wilt not hearken unto the voice of the Lord thy God . . . to do all His commandments . . . all these curses shall come upon thee . . . The Lord shall smite thee with a consumption, and with a fever, and with an inflammation . . . with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed. (Deut. XXVIII: 15-27.)

Christ hath redeemed us from the curse of the law, being made a curse for us. (Gal. III: 13.)

3. If disease comes to us through the power of Satan, which it often does, then the only antidote to Satan is the power of the Son of God.

Satan . . . smote Job with sore boils from the sole of his foot unto his crown. (Job II: 7.)

There was a woman which had a spirit of infirmity

eighteen years, and was bowed together, and could in no wise lift up herself. And . . . Jesus . . . laid His hands on her, and . . . she was made straight . . . The Lord . . . said, Ought not this woman . . . whom Satan hath bound . . . be loosed? (Luke XIII: 16.)

God anointed Jesus . . . with the Holy Ghost and with power: Who went about doing good, and healing all that were oppressed of the devil. (Acts X: 38.)

For this purpose the Son of God was manifested, that He might destroy the works of the devil. (I John III: 8.)

4. If disease comes from the Divine chastening, then the true remedy is necessarily to yield ourselves to God's discipline, and then, having learned the lessons, to receive from His hands deliverance.

For this cause (for partaking unworthily of the Lord's Supper) many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. (1 Cor. XI: 30-32.)

God speaketh once, yea twice, yet man perceiveth it not. In a dream . . . in slumberings upon the bed; then He openeth the ears of men . . . that He may withdraw man from his purpose, and hide pride from man. He keepeth back his soul from the pit, and his life from perishing by the sword.

He is chastened also with pain . . . so that his life abhorreth bread, and his soul dainty meat. His flesh is consumed, that it cannot be seen; and his bones . . . stick out. His soul draweth near unto the grave, and his life to the destroyers.

If there be . . . an interpreter . . . to show unto man his uprightness; then He is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom.

His flesh shall be fresher than a child's: he shall return to the days of his youth: he shall pray unto God, and He will be favourable unto him. . . .

If any say, I have sinned, and perverted that which was right, and it profiteth me not; He will deliver his soul from going into the pit, and his life shall see the light.

All these things worketh God oftentimes with man, to bring back his soul from the pit, to be enlightened with the light of the living. (Job XXXIII: 14-30.)

Though He cause grief, yet will He have compassion. . . . For He doth not afflict willingly. . . . Wherefore doth a man complain . . . for the punishment of his sins? Let us search and try our ways, and turn again to the Lord. (Lam. III: 32-40.)

5. If disease comes from natural and physical causes and laws, then the only sufficient counteracting force is His resurrection power Who has already overcome the greatest and most formidable law, *viz.*, death itself, and given us the pledge of His own supernatural power over all other opposing forces.

2. The Divine promise of healing under the various dispensations.

1. The Patriarchial Dispensation. We do not find it distinctly promised, but casually intimated, in the answer to Abraham's prayer for the healing of Abimelech, Gen. 20, and still more remarkably in the supernatural vitality imparted to the bodies of Abraham and Sarah through faith in God's promise, leading to the

birth of the child of promise, not through natural but supernatural forces. Still more remarkable is the teaching of Job's sickness and recovery.

2. The Mosaic Age. It is the very first statute and ordinance given to Israel after they came out of Egypt. Like a true mother, God begins with the body of His infant church, and reveals Himself as their unceasing Healer.

If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee. (Ex. XV: 26.)

Forty years later the promise is repeated at the close of the wilderness, for their future national history.

The Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt . . . upon thee. (Deut. VII: 15.)

The whole Levitical system is based on this principle, and there is no other provision hinted at for the healing of disease.

The story of the brazen serpent, Num. XXI; the healing of Miriam, Num. XII; and the arresting of the plague through the censer of Aaron, Num. XVI: 41-50; as well as all the ordinances connected with leprosy, etc., are in keeping with this principle.

In the later centuries of the Old Testament dispensation we find the same principle always recognized; *e. g.,* the story of Samson whose strength was supernatural and attributed to the Spirit of God; the testimony of David again and again in the Psalms; the special promises of the ninety-first Psalm particularly;

the recovery of Naaman, 2 Kings V; the fate of Jeroboam's child, whose ungodly parents had not departed so far from the Lord but that they still sent to the prophet, I Kings XIV; the case of Ahaziah, 2 Kings I, who died because in his sickness he sent to Beelzebub rather than Jehovah; the well-known case of Asa, 1 Chron. XVI: 12; and the signal healing of Hezekiah near the close of the kingdom of Judah. Isa. XXXVIII.

Indeed, every reference to this subject in the Old Testament is on the side of Divine Healing, and the first time human remedies are mentioned with approval, or enjoined, is in the apocryphal books, and after the confirmed declension of God's covenant people, and their imitation of the ungodly habits and customs of the heathen world.

3. The Christian Dispensation. (*a*) It is unnecessary to say that it constituted a chief part of the ministry of Christ Himself, and is usually connected, not with the proof of His divinity, for He refused to give such proof when they demanded a sign, and referred them to His resurrection as the proof of His divinity; it was rather connected with the essential nature of His commission, as the ancient prophets had described the purpose of His coming.

They brought unto Him many that were possessed with demons: and He cast out the spirits with His Word, and healed all that were sick: that it might be fulfilled which was spoken by Isaiah in the prophet, saying, Himself took our infirmities, and bare our sicknesses. (Matt. VIII: 16, 17.)

It is also again and again attributed to His compassion and His recognition of the faith of others.

Jesus . . . saw a great multitude, and was moved

with compassion towards them, and He healed their sick. (Matt. XIV: 14.)

Two blind men . . . cried out, saying, Have mercy on us . . . So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight. (Matt. XX: 30-34.)

There came a leper . . . saying unto Him, If Thou wilt, Thou canst make me clean. And Jesus, moved with compassion . . . touched him, and saith unto him, I will; be thou clean. (Mark I: 40, 41.)

Two blind men followed Him . . . saying, Have mercy on us. And Jesus saith unto them, Believe ye that I am able to do this? They say unto Him, Yea, Lord. Then touched He their eyes, saying, According to your faith be it done unto you. And their eyes were opened. (Matt. IX: 27-31 R. V.)

And they come, bringing unto Him a man sick of the palsy, borne of four. And when they could not come nigh unto Him for the crowd, they uncovered the roof where He was: and . . . let down the bed whereon the sick of the palsy lay. And Jesus seeing their faith saith unto the sick of the palsy . . . Arise, take up thy bed, and go unto thy house. And he arose . . . and went. (Mark II: 3.)

There came unto Him a centurion . . . saying, Lord, my servant lieth . . . sick of the palsy . . . And He saith unto him, I will come and heal him. And the centurion . . . said, Lord, I am not worthy that Thou shouldest come under my roof: but only say the word, and my servant shall be healed. And when Jesus heard it, He marvelled, and said . . . I have not found so great faith, no, not in Israel. . . . And Jesus said unto the centurion, Go thy way: As thou hast believed, so be

it done unto thee. And the servant was healed. (Matt. VIII: 5-13 R. V.)

A Canaanitish woman . . . cried, saying, Have mercy on me, O Lord: . . . my daughter is grievously vexed with a demon. . . . And He answered, It is not meet to take the children's bread and to cast it to the dogs. But she said, Yea, Lord: for even the dogs eat of the crumbs which fall from their master's table. Then Jesus said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was healed. (Matt. XV: 21-28 R. V.)

A woman, who had an issue of blood twelve years . . . touched the border of His garment: for she said within herself, If I do but touch His garment, I shall be made whole. . . . Jesus . . . said, Daughter, be of good cheer: thy faith hath made thee whole. (Matt. IX: 20-22.)

(*b*) Just before His ascension He committed it to His disciples, Mark XVI: 14-20, in a commission recognized by all as reaching to the end of the age, and the ministry of healing was committed not only to the apostles, but to "all that believe these things." Ver. 17. Young's Translation.

He appeared unto the eleven. . . . And He said unto them . . . Preach the gospel to every creature. He that believeth and is baptized shall be saved. . . . And these signs shall follow them that believe. In My Name . . . they shall lay hands on the sick, and they shall recover.

This wider ministry had been anticipated by the ministry of the Seventy.

The Lord appointed other seventy also, and . . .

said unto them, Heal the sick . . . and say unto them, The kingdom of God is come nigh unto you. (Luke X: 1-9.)

Immediately after Pentecost we find the apostles exercising this ministry, and also the subordinate officers of the primitive church, Acts III, etc., recognizing in every case the power, not of their faith or holiness, but of Jesus' name. Every new epoch of missionary progress was introduced by a special manifestation of healing power; the church in Jerusalem, Acts III; Samaria, Acts VIII; in the province of Judea, Acts IX; Paul's missionary journeys, Acts XIII; the church in the heathen regions of Derbe, Acts XIV; in Ephesus, Acts XIX.

4. The transition from the apostolic to the modern period. The Divine promise is again specifically renewed at the close of the apostolic age.

Is any sick among you? let him call for the elders of the church: and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up. (Jas. V: 14.)

This ordinance is recognized by unprejudiced commentators, such as Alford, and even Wesley, as an authoritative ordinance for the church until the end, and therefore committed not to apostles and prophets, but to the ordinary ministry.

3. The relation of the doctrine to the atonement.

He hath borne our griefs (lit. "disease"), and carried our sorrows (lit. "pains"): yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon

Him; and with His stripes we are healed. (Isaiah LIII: 4, 5.)

He . . . healed all that were sick: that it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our sicknesses. (Matt. VIII: 16, 17.)

His own self bare our sins in His own body on the tree. (1 Peter II: 24.)

The emphatic points of this argument are:

1. As to the philosophy of it. Disease is the physical penalty of iniquity. Christ has borne in His body all our physical liabilities on account of sin; therefore our bodies are released judicially from every physical infirmity and suffering in so far as these are the results and retributions of sin.

2. As to the exegetics. The words in Isaiah and Matthew literally mean, physical and mental disease and nothing else. The word "borne" specifically implies substitution, not sympathy. Moreover, Isa. LIII: 5, would be a weak tautology if the last clause were simply an idle repetition of the first two clauses.

4. The relation of Divine Healing to the person and resurrection of Jesus.

In the deeper teaching of the New Testament, our new life is all connected with our personal union with Christ Himself. He is our Living Head, and all He is and has is shared with us. All Christians theoretically accept this regarding our spiritual life; but the risen Christ is also a perfect physical man, and His physical humanity is declared to be equally linked with our physical life.

Jesus . . . saith unto them, Peace be unto you. But they were terrified . . . and supposed that they had

seen a spirit. And He said unto them . . . Behold My hands and My feet, that it is I Myself: handle Me, and see: for a spirit hath not flesh and bones, as ye see Me have. (Luke XXIV: 36-39.)

The Spirit of Jesus did not die. The body alone was raised from the dead. His resurrection is a physical fact. His body is refined but it is physical still.

We are members of His body, of His flesh, and of His bones. (Eph. V: 30.)

The body is . . . for the Lord; and the Lord for the body. . . . Know ye not that your bodies are the members of Christ? . . . Therefore glorify God in your body. (1 Cor. VI: 13-20.)

We are . . . always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. (2 Cor. IV: 10, 11.)

5. The relation of Divine Healing to the Holy Ghost.

1. Christ's personal ministry, and His ministry of Healing, was performed through the direct power of the Holy Ghost.

The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. (Luke IV: 18.)

God anointed Jesus . . . with the Holy Ghost and with power: Who went about . . . healing all that were oppressed of the devil. (Acts X: 38. See also Mark III: 22-30; Matt. XII: 22-30.)

2. After the ascension of Jesus the same Spirit was

poured out upon His disciples as the permanent enduement of His body, the church, until the end of the Christian dispensation; not the limited influences, but the omnipotent personality, with the same attributes which had been manifested in Christ's own life. The miracles of the apostles were specially connected with the outpouring of the Holy Ghost.

They . . . said . . . Lord . . grant unto Thy servants, that with all boldness they may speak Thy Word, by stretching forth Thine hand to heal. . . . And when they had prayed . . . they were all filled with the Holy Ghost. (Acts IV: 23-31. See also Acts XIII: 8-11.)

Our personal healing is likewise attributed to the indwelling presence and quickening power of the Holy Ghost.

If the Spirit of Him that raised up Jesus from the dead dwell in you, He . . . shall also quicken your mortal bodies by His Spirit that dwelleth in you. (Romans VIII: 11.)

It is the "mortal" body that is quickened, not the dead body.

6. The relation of Divine Healing to the Church and her supernatural gifts and ministries through the Christian dispensation.

1. There is one church throughout the entire Christian dispensation, not two; one age, not two or three; therefore, we are in the age of the apostles and of Christ, and therefore, in the age of miracles still. The apostle, in the very chapter which describes the church's gifts and ministries, insists that no one part of the church and body of Christ can be separated from the other, but that the life and power com-

municated to any one member belongs to the whole and to the most remote member. (1 Cor. XII). This is further confirmed by the promise of the Spirit, Acts II:17, where Peter calls his own days "the last days."

The Lord Jesus distinctly declared that His personal presence, accompanied with undiminished power, both in heaven and earth, was to continue with His people from the period of His ascension to the very end of the age.

Jesus came and spake unto them, saying . . . Lo, I am with you alway, even unto the end of the age. (Matt. XXVII: 18-20.)

2. To this one church, recognized as His very body, and thus His living representation on earth, Jesus has given, through the Holy Ghost, His authority and power to be exercised through the ministries and supernatural gifts and enduements specified in the New Testament. These include not only the ministry of teaching and evangelization, but side by side with these, the gifts of healing and the power even of miracles, these two being distinguished, the one representing the more extraordinary, and the other the more simple manifestation of Divine Healing.

Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge; . . . to another faith; . . . to another the gifts of healing; . . . to another the working of

miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as He will. (1 Cor. XII:4-11.)

Here the extraordinary gifts of the Spirit are inseparably connected with His ordinary ministry which no one calls in question.

He said unto them, Go ye into all the world, and preach the gospel to every creature, He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In My Name shall they cast out demons; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. (Mark XVI.)

The Commission includes:

(*a*) The command to preach the gospel to every creature in all the world.

(*b*) The promise of salvation through faith in and confession of Jesus.

(*c*) The confirmatory signs which are promised, not to begin, but to "follow," implying continuance.

If one part of the commission is superseded, it should all be abandoned. Is it not more consistent to believe that both the promises are binding until the command shall have been fully obeyed?

7. The testimony of facts and witnesses.

Dr. Ulhorn declares: "Witnesses who are above suspicion leave no room for doubt that the miraculous power of the apostolic age continued to operate until at least the third century."

Mosheim declares that they continued in the fourth century, and he gives a remarkable case from Justinian. It was at this period that the spiritual declension of the church began, when we might naturally expect the spirit of faith to wane and expire. Witnesses from the first four centuries, Justin Martyr, Clement, Chrysostom and Augustine, all refer to this matter with distinct testimony with reference to actual incidents.

During the Middle Ages the Waldenses were the most pure remnant of the church, and they distinctly taught and practised the ordinance of anointing for Divine Healing.

The Moravians, who succeeded the Waldenses in chronological sequence, also taught the doctrine of Divine Healing. See Bost's history of the Moravians.

The Covenanters of Scotland represented the next most remarkable spiritual period in the dawn of the Reformation. See *Scott's Worthies* in reference specially to the lives of Robert Bruce, Alexander Peden, Richard Cameron, and above all others, John Welsh.

The early Friends, especially in the days of Fox, have left many such instances, and the early Methodists have also left some remarkable instances of supernatural healing.

Martin Luther, both by distinct statement and personal example, is among the witnesses.

Richard Baxter (Saint's Rest) gives a distinct testimony of his own healing from a serious and threatening disease.

There were many undoubted cases of healing even among the extravagances of the Irvingites.

Such well-known names as Thomas Erskine, in the

Scottish church; Dr. Horace Bushnell, America, (Nature and the Supernatural); Prof. Christlieb, in his remarkable work on skepticism and missions; and the names of Dorothea Trudell, Pastors Blumhardt, Rein, Stockmayer, and almost innumerable well-accredited instances in the last twenty-five years in all parts of Christendom, have double significance in the light of this long chain of ecclesiastical testimony and scriptural teaching.

8. Limitations.

1. The Holy Scriptures constitute the first limitation of the boundaries of faith, and while God may exceed His promise, if He so pleases, yet we have no authority to claim beyond the Divine record, whether in its direct promises or indirect implications.

2. Faith itself is one of the limitations of God's promises, and the law of the New Testament is, "According to your faith."

3. Obedience is also a condition of Divine Healing, and indeed of all the promises of God that have reference to the more advanced stages of our Christian life. Full obedience to the Divine will involves not only a sincere intention, but a vigilant and intelligent understanding of the Divine will, and a hearkening to His voice. Through the failure of this, in consequence of our dullness or rashness, God's healing power may often be retarded until, through chastening, we have learned to know and obey His voice.

4. Abiding communion with and dependence upon Christ are necessary for the maintenance of the Divine life in our physical being. This includes, of course, habitual consecration and the using of our God-given strength for His glory.

5. So far as others are concerned we have no uniform scriptural authority to go beyond their own individual faith, unless through natural right, as in the case of parents and children, or the unmistakable leading of the Spirit through special illumination, we are fully satisfied we are called to act for them.

6. Another limitation necessary is the period of human life and the plan of God for each one of us respectively. Divine Healing, therefore, does not claim physical immortality or immunity from the common lot of mortal men, when our life work, according to God's complete plan, shall have been accomplished; but simply the fulness of His strength until that consummation.

The Episcopal Church, which has taken seven years to make a thoroughgoing study of this truth, adds the following, through her organ, "The Southern Churchman":

Christianity teaches not that "we are to ask God to assist in the recovery of the sick after doing all we can for them." "Faith (Divine) Healing renounces" not "everything," nor necessarily "asks God to perform a miracle," since the apostle makes a distinction between a miracle and healing. (1 Cor. XII:28.) And the believers of this truth renounce not God's appointed rite and conditions for recovery.

"Schlatter, Schrader and Prof. Jules" may be "pious frauds," but when the writer whom I criticize knows somewhat more of the matter, he will hesitate to calumniate those who use the appointed rite and claim the promised blessing as being "in it for the money they can get."

"If your loved one is sick," Christianity says not

"use the best medicine . . . then . . . pray God to bless the means." An apocryphal writer says something to that effect, but Christianity says: "Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up." (Jas. V: 14.)

Why should we limit the promise to the apostles' age?

Notice the context. Is it only in the apostles' time that the "afflicted" were to "pray"? Is it only in the apostles' time that the "cheerful" were to "sing praise"? If not, how can we say that only in the apostles' time were the sick to send for the elders, be prayed over and anointed and raised up by the Lord?

No, let us rather acknowledge that God's love has given us the privilege of deliverance "from those evils which may happen to the body," but our faith is too weak to grasp it, as the saintly Bengel remarks on this text: "O, happy simplicity, interrupted or lost through unbelief."

The rite has always been observed in some part of the church, without including the utter perversion of it in certain quarters where it has been corrupted into a supposed preparation for death instead of a recovery for the living.

Bishop Ephraim, the great light of the Syrian Church in the fourth century, refers to this rite as then practiced, for in one of his charges he begins a sentence: "If in discharge of thine office, thou anointest with oil."

On this text Bengel also remarks: "It even seems

to have been given by God with this intent that it might always remain in the church."

In the fifth century, 416 A.D., Innocent I. refers to the rite as existing, in a letter to Decentius, Bishop of Eugubium.

In the sixth century, in the sacramentary of St. Gregory, 590 A.D., is a short office entitled "Prayer at the Visitation of the Sick," in which occurs the rubric, "Anoint him with holy oil and say, 'Almighty God . . . have mercy upon this Thy servant and grant to him remission of all his sins and recovery from impending sickness through this holy anointing and our prayers' "—a prayer unconditional for recovery.

In the seventh century, about 640 A.D., Bishop Cæsarius of Arles says in a sermon, referring to the words of St. James, "See, brethren, that he who has recourse to the church will both receive health of body and obtain remission of sins." Blunt's Theological Dictionary. Unction.

The Waldenses held this as one of the articles of their faith.

In 1537 the Church of England in its "Institution of a Christian man," declares that "the grace conferred in this (sacrament of anointing) is the recovery of the disease wherewith the sick person is then diseased, and also the remission of his sins."

The lives of Luther, Baxter, Fox, Whitfield and John Wesley give clear testimony that they believed this truth.

Reference to two recent writers settles the matter for Churchmen.

The Rev. Dr. Dix, in the Bishop Paddock Lectures

for 1892, contends for the restoration of this rite, and quotes the Scottish Bishop Forbes as saying that "The unction of the sick is the lost pleiad of the Anglican firmament. One must at once confess and deplore that a scriptural practice has ceased to be commanded in the Church of England."

The reverend lecturer further remarks that "It was lawful and in occasional use in Scotland when Bishop Seabury received the succession in 1784, the saintly Bishop Jolly, of Moray, was wont to anoint the sick without let, hindrance or protest, and several Bishops of our Church are in favor of restoring this apostolic rite."

I have space barely to mention some Scripture that sustains this truth. "If ye hearken to these judgments and keep and do them . . . the Lord will take away from thee all sickness." (Deut. VII: 12-15.)

Bishop Moberly treats Mk. XVI: 16, 17, in his masterly and well-known work on the "Sayings of the Great Forty Days," a textbook in theological seminaries. "Such," he says, "shall be the further powers and triumphs of faith. In the name of Christ nothing shall be impossible to it. . . . Individual members of the body win the separate blessing by separate faith. And where shall a word be found in the Holy Scriptures of a cessation of these powers of faith? . . . It is plain that there is none such. The promise is nowhere spoken of as though it were a temporary one. We must not doubt these holy solemn sayings of our departing Lord." (Page 251, 2nd ed. Rivington's.)

Oh, that we could rise to the height of our privileges and claim for ourselves and teach others the fulness of the blessing of the gospel of Christ. If we do not,

let us acknowledge it with shame, rather than attempt to lower the Divine standard to meet our defective faith and imperfect practice.

Brother elders, who of us will rise to preach and practise the privilege pronounced in James V: 14, 15?

Chapter XIX

"HOW JESUS LIVED IT"

The Scriptures teach us that man is a trinity, body, soul and spirit. In the human life of the Lord Jesus we find the same trinity. The first picture we have of the child Jesus is in Luke II: 40. "And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon Him." Here the physical life of the child Jesus is referred to before His spiritual and intellectual training are mentioned. This is the first thing your infant needs, a good strong body, well nourished and developed. Then comes the spiritual education and later the mental, for a child's religious nature awakens even before his mind unfolds. Twelve years later we have a second picture of the boy. Now His mental growth is in the front of the picture and His physical second. "Jesus increased in wisdom and stature," and crowning all the grace of God appears in His spiritual life, "in favor with God and man." (Luke II: 52.) Thus we see in the life of our Lord the sound and natural development of a true human life, a healthy body, a trained mind, and a spirit filled with the grace of God.

2. The next picture we have of the physical life of Christ is in the story of the temptation recorded by all the evangelists, especially Matt. IV: 3,4. Here we find

the enemy first approaching Christ's body with a subtle temptation, rendered the more effectual by reason of the depressed physical condition of the Lord, owing to the long season of abstinence from food. Hungry and exhausted the suggestion falls almost like the voice of suffering nature and common sense. "Command that these stones be made bread." It was a temptation to obtain physical relief by a forbidden, or at least, unauthorized resource. God had placed Him in that situation of trial and suffering, and the supreme question was not how to get out of the situation, but how to obey God in it. The question is not so much our deliverance from trouble, but our deliverance in God's way and not through the devil's prescriptions. And so the Lord's answer is a happy blending of both common sense and faith. He does not ignore the use of food, or assume that faith is to lift us entirely out of the natural. Bread has its place, but "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." There is a place for the natural and there is a place for the supernatural, and when earthly bread and natural strength fail us, then we can draw supernatural strength from the Word and the life of God. You will notice that the Lord applied this quotation not to Himself alone, but to man whom He, as the Son of Man, represented in this conflict. So we can throw ourselves upon the same resource which He has claimed for us and find in the living God the supernatural source of life and strength when flesh and heart faint and fail, and the devil would bid us resort to unscriptural or unauthorized means of relief.

3. We next see our Saviour's physical strength tested in the conflict in Gethsemane. It was after His

conflict in the garden and His prayer of agony to the Father that the cup might pass from Him that we read in Luke XXII:43, "There appeared an angel unto Him from heaven, strengthening Him." This is more fully explained in the distinct reference to this experience in Heb. V:7, where we are informed of the object of that prayer of agony. It was that He might be saved from death. The devil was trying to kill Him prematurely, and He felt as if He should sink before the cross and so be hindered from offering up His voluntary sacrifice. "And He was heard in that He feared." His life was preserved and this angel came to bring Him supernatural strength so that He might go through the strain of the judgment hall and the cruel cross, and then lay down His life on Calvary in triumph and not in defeat. And so He stands as our example in the hour when the enemy is pressing us and we believe that it is not the Father's will that we should die until our work is done. It is then that we can take hold of His strength and claim His succor, even as He suffered being tempted, and is still able to succor them that are tempted.

4. We have another picture of the Saviour in relation to physical suffering and natural remedies in connection with His crucifixion. In Mark XV:23 we are told "they gave Him to drink wine mingled with myrrh: but He received it not." He would not take the anodyne that was designed to deaden His sensibilities and mitigate His sufferings. But in full possession of His senses He insisted on passing through the ordeal of suffering which His Father had appointed. The wine and myrrh were of the nature of a narcotic and medicine, and this the Lord Jesus seems never to

have tasted. But a little later we read in the narrative that when He cried out, "I thirst," "they filled a sponge with vinegar, and put it upon hyssop, and put it to His mouth." This Jesus received, as we learn from the testimony of two evangelists. "When Jesus had received the vinegar, He said, it is finished: and He bowed His head and gave up the ghost." John XIX: 28-30. Now the vinegar was wholly different from the myrrh and wine. That was medicinal, this was simply refreshing; teaching us that there are some things that it is right for us to take, and some things that are wrong. Natural nourishment and refreshment are in God's order of physical supply, and their use is not inconsistent with supreme faith in Him; but there are other things that are the expedients of man's wisdom and science, and those who are fully trusting Him will have a holy jealousy of interfering with His almighty and unhindered working.

5. Once more we have a very definite reference to the physical causes of the death of Christ, in the testimony of John, Chapter XIX, verses 33 to 35. It is the incident of breaking the malefactor's limbs by the soldiers in order to hasten their death. Jesus, however, was already dead, and they brake not His legs. But to make sure that there could be no illusion or evasion about His execution, they pierced His body with the spear, penetrating the heart, and inflicting what would have been a fatal wound had He not been already dead. From this gaping wound there poured out a stream so remarkable that the evangelist calls especial attention to it, and emphasises His testimony in an unusual way. "He that saw it bare record, and

his record is true." (Verse 35). Medical science has explained the cause of this peculiar flow of blood and water. It had come from an abscess or a sac that had been previously formed through a rupture of His heart, causing His instant death some time before. Christ therefore really died from rupture of the heart. It was thus that "He bare our sicknesses," and as Isaiah expresses it, the Father "made Him sick in smiting Him," and that "by His stripes we are healed." Christ really died of heart failure through mental and physical agony, and thus provided for our healing and our life.

6. We have one more picture of the physical life of Christ in Luke XXIV: 39, where His resurrection body was manifested to the disciples and in the most vivid manner they were made to understand that His body was not an illusion or a mere ghostly manifestation, but a tangible and actual organism with flesh and bones, and the organs and senses that could eat and taste the honeycomb as well as the broiled fish. It is this risen Christ Who is our life and of Whom it is said, "We are members of His body, of His flesh and of His bones," Eph. V: 30, and we may draw our physical life from Him, our living Head.

7. All these profound and helpful teachings are summed up in the discourse of our Lord recorded in the sixth chapter of John, where He teaches His disciples that His own physical life was constantly sustained by the Father, and that our life was likewise to be sustained from Him. "As the living Father hath sent Me, and I live by the Father; so he that eateth Me, even he shall live by Me." (John VI: 57).

And so the disciple that lives near enough to the

Master may have two lives even for his mortal frame, the one his natural life, the other "the life also of Jesus manifested in his mortal flesh." May the Master teach us to lean upon His strength and live by Him.

Chapter XX

THE BODY FOR THE LORD AND THE LORD FOR THE BODY

The doctrine of Christ the Healer is a truth which is strenuously resisted by Satan, because it is to the natural man an ocular demonstration of the life of the indwelling Christ. The natural man lives only by his senses, and is blind to spiritual things, 1 Cor. II: 14, but a physical effect resulting from a spiritual cause is evidence which he is forced to admit.

The whole point of the matter is whether the healing of the body is provided for in the Atonement or not. It certainly is so provided, and is the effect of the Life of Jesus made manifest in our mortal flesh. (2 Cor. IV: 10, 11.)

It is, therefore, not merely what is commonly called, "Faith Healing," or the influence only of the mind over the body. That is a physiological truth recognized by "Faith Healers" of all sorts, Christian Scientists as well as medical practitioners, but is not Divine Healing.

First. Let us see the connection between sin and sickness. Is sickness a part of the curse that came upon man through sin? In Rom. V: 12, it is written that death entered by sin. Now sickness is incipient death. * * *

Sickness is included in the curse entailed upon man by sin, and in the redeemed is an abnormal condition. See Deut. XXVIII:15-45. Notice here that the bodily ailments are specified. Turn now to Gal. III:13: "Christ hath redeemed us from the curse of the law."

If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee. (Ex. XV:26).

Wherefore it shall come to pass, if ye hearken to these judgments, and keep and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which He sware unto thy father. . . . And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee. (Deut. VII:12-15).

Second. See the types in Lev. XIV, XV. We see here that it was invariably through atonement that sickness was healed. Also in four cases of sickness in the wilderness experience. Num. XII:10, Miriam; Num. XVI:46, Korah, Dathan and Abiram; Num. XXI, fiery serpents; Num. XXV:13, idolatry.

And we are told in 1 Cor. X:11:

All these things happened unto them for ensamples: and they are written for our admonition.

That these things are for us as well as for Israel is clearly shown in Gal. III.

Know ye therefore that they which are of faith, the same are the children of Abraham. . . . Now to Abraham and his seed were the promises made. . . .

And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. (Gal. III:7, 16, 29.)

Moreover the commission to the seventy disciples, as well as to the twelve, was not only to preach the gospel; but also to heal the sick.

He called His twelve disciples together, and gave them power and authority over all demons, and to cure diseases. And He sent them to preach the kingdom of God, and to heal the sick. (Luke IX: 1, 2).

The Lord appointed other seventy also, and . . . said unto them, Heal the sick . . . and say unto them, The kingdom of God is come nigh unto you. (Luke X: 1-9).

Mark XVI: 8-20 is a controversial passage, merely on account of its not being in the Vatican and Sinaitic MSS. And because the natural man thinks he sees a contradiction with the other gospels, he says it is not inspired. But God says:

The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. (1 Cor. II: 14).

Let us not listen to man, intellectual though he be, but rather let us take to God the passages which man tries to overturn, and ask Him to show us whether they be His words or no.

For my part I know this is His inspired Word, because He has honored it and set His seal to it, in my experience among Christians, as well as in my own experience, and, therefore, I care not what man may say about it. With regard to believers, it is written in Mark XVI: 17, 18:

These signs shall follow them that believe; In My

Name . . . they shall lay hands on the sick, and they shall recover.

The following among many other passages answer the question regarding the provision for the healing of the body in the Atonement from a substitutionary point of view.

Surely He hath borne our griefs, and carried our sorrows. (Isa. LIII:4).

When the even was come, they brought unto Him many that were possessed with demons: and He cast out the spirits with His Word, and healed all that were sick: that it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our sicknesses. (Matt. VII:16, 17).

This is the Septuagint rendering from which our Lord always quoted. The word "borne" is a Levitical word, and is used in connection with the scapegoat.

Third. Let us look at the other side of the Atonement, *i. e.,* from the point of view of union. There can be no salvation without substitution, and no substitution without union.

Fourth. Substitution without union is not sufficient for salvation, apart from the question of sickness.

Our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. (Rom. VI:6).

This is the root of the whole matter—the fruits being sins, disease and death.

Reckon . . . yourselves to be dead . . . unto sin. (Rom. VI:11).

God does not give the command without giving the power to obey.

In Col. III:4, we see Christ as "our life." This is not only union, but unity.

He that is joined unto the Lord is one spirit. (1 Cor. VI:17).

We are members of His body, of His flesh, and of His bones. (Eph. V:30).

Know ye not that your body is the temple of the Holy Spirit? (1 Cor. VI:19).

The glory which Thou gavest Me I have given them; that they may be one, even as We are One: I in them, and Thou in Me, that they may be made perfect in one. (John XVII:22, 23).

And it is the life that overcomes the death, or incipient death, of our mortal bodies. (2 Cor. IV:10, 11).

For the law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death. (Rom. VIII:2).

So it is not merely the influence of mind over matter, strong though that be, but it is Christ in me that swallows up death in victory and puts all enemies under His feet.

Fifth. Now take another point. Christ says:

I am the Vine, ye are the branches. (John XV:5).

The same life that is in the vine is in the branches. As He is, so are we in this world. (I John IV:17).

If there is sickness in the vine there will also be sickness in the branches. If the vine is healthy then the branches will be full of life, however small and undeveloped they may be.

It is manifest, then, that our sicknesses are the result of unbelief. That is to say, because we have not claimed our inheritance and liberty, and not because

the body is unprovided for. Any other conclusion would argue that Christ did not finish His work.

I have only taken a few passages and have tried to avoid as much as possible those over which I myself used to argue with all the assurance of ignorance. Such as

If the Spirit of Him that raised up Jesus from the dead dwell in you, He . . . shall also quicken your mortal bodies by His Spirit that dwelleth in you.

I am come that they might have life, and that they might have it more abundantly. (John X:10; Rom. VIII:11).

Although these passages, to the enlightened mind, bear upon the same truth.

A friend writes in this connection: "Meanwhile our frail bodies are not immortal, which your theory must run to if carried to its legitimate conclusion." "Just so," I answer. "Whose fault is it that Christ has not yet returned? and that death still reigns? In 2 Tim. I:10, it is written:

"Our Saviour Jesus Christ hath abolished death, and hath brought life and incorruption to light through the gospel.

"Which implies that but for the unbelief of the members of Christ's body we should ere now have entered into glorification by faith, and have been translated without death."

It is, therefore, unbelief in these truths that is hindering "the manifestation of the sons of God." Rom. VIII:19. My friend is right in saying that this is the conclusion we must come to according to Scripture. The same law of God operates throughout our pilgrimage.

The just shall live by faith.

Justification by faith, sanctification by faith, glorification by faith, and is suggested in 2 Cor. I: 10:

Who delivered us from so great a death, and doth deliver: in Whom we trust that He will yet deliver us.

Deliverance from the penalty (past), the power (present), the presence (future), of sin, which is justification, sanctification, glorification. It is, therefore, "by faith" that we are to be "translated," or "caught up," like Enoch; who is a type of the church. Heb. XI: 5; I Thess. IV: 15-17.

You will, perhaps, quote Rom. VIII: 23, against the argument for the believer's immunity from sickness, says Lord Bennett from whose writings, the above scripture quotations and interpretations are given.

The whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit the redemption of our body.

I answer, We "have the firstfruits of the Spirit," and they are manifested both spiritually and temporally;

Having promise of the life that now is, and of that which is to come. (1 Tim. IV: 8).

In 1 Thess. V: 23, it is written:

The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord.

"The whole creation groaneth and travaileth together in pain until now," because of the unbelief

which is still keeping us in "the bondage of corruption." (Rom. VIII: 21).

Paul was trying to bring his converts into these truths, and entered into death because the other members of the body failed to receive them.

And surely, in these last days, when everything speaks to us of the fulfillment of prophecy, and when the light of the Morning Star already shines upon the horizon, it must be that we are called to expect the teaching of, and to teach, these neglected truths, if it is truth that we are not looking for death, but for Him at whose appearing we shall be "caught up." (1 Thess. IV).

This is not a theory, and it is not man who has taught me these things but God; and He has sealed His Word by healing me, and completely eradicating the ailments which for years had been unsuccessfully treated by doctors.

Everything is by law in God's administration, and the higher law overcomes the lower. The centripetal force overcomes the centrifugal; the law of gravity is overcome by the spiritual law of life in Christ Jesus, Rom. VIII: 2, and, defying the natural laws, we mount up as on eagles' wings. (Isa. XL: 31).

THE END